

by George Hall, Bp. of Chester.

418

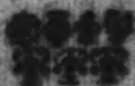
THE  
TRIUMPHS  
OF  
ROME  
OVER  
DESPISED  
PROTESTANCIE.

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*SATIS EST prostrasse.*

*Vincere praeclarum est, supra modum vincere  
invidiosum.*

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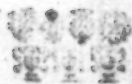
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LONDON,  
Printed Anno Dom. 1655.

THE  
TRIMPHS  
OF  
ROME  
OVER  
DESPISED  
PROTESTANCIE.

3412 EST. 1652.

1. In the year 1652, the  
invasion of the



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Printed Anno Dom. 1652.





TO THE  
VICTORIOUS

<sup>Sallian</sup>  
Roman Catholique Knight,

That foyle the Vicar, and

won the Lady.

Unknown Sir,

~~It is not marvaile, if the same~~  
~~of~~ If your late exploit have drawn  
~~of~~ a stranger to celebrate your victo-  
rie with these Triumphs, which

he hopes may receive the favour of an  
acceptation from you, as presuming that  
the prosperous successe of your noble at-  
chievement hath not so over-elevated  
you, as to scorn so mean a present from  
an obscure ~~ball~~ which can no otherwise  
commend it selfe to you, then by the good  
introduction of the Author, the variety  
of the subject, and the unusuall manner  
of tractation; somewhat inclining to un-  
serious-

seriousness, as aiming no less at your delight then satisfaction. If therefore you have not over-laught your selfe at the silly impertinencies of the Vicars wife, be pleased to bestow some gentle smiles upon this wel-merited gratulation; the fashion whereof cannot choise but like you, since it is but an imitation of your own pattern; although indeed, I could, in your silence, have learn'd it of better Masters; from the rule of Solomon, Prov. 26.5. and from the example of Elijah, in the entertainment of his Baalites, 1 Kings 18.27. *Ridiculum acri fortius.* Farewell, great Sir, and enjoy your happy winnings, without the envie of

Your truly Catholique

wel-willer,

Faithfull

Will-bee

Vicar of Non-fuch.



## The Introduction.



**C**OME Brethren, come, for shame let us at last return into that bosome which we have unkindely forsaken. Is it not our Mother that recalls us? Our Mother sure enough, birth as Catholick and as Roman: If any of you have so little grace as to doubt it, tell me I pray you, was it not her Eleutherius<sup>a</sup> that helpt our King Lucius and his Brittons to their Christendome? Was it not her Gregorie that sent the holy Monke Austen, with his forty associates, to convert our Saxons? What though this<sup>b</sup> Island had the Gospel planted in her as soon or sooner then Rome it self (within five or six years after our Saviours passion) as Gildas and<sup>c</sup> Nicéphorus? What if immediately upon Stephens death, and the forced dispersion of the Jews, Joseph of<sup>d</sup> Arimathea, with his twelve holy complices, landing here out of

etiam ad occidentalem oceanum, & insulas Britannicas perferre Simon Zelotes, & Gildas Albanicus histor. Aurelii Ambrosii & Gallia in Britan. missum a Philippo Apoll. Joseph. & c. a F. xio & Spel.

<sup>a</sup> Venerunt Eleutherio mittente predatores duo in Britanniam viri sancti. Paganus ac Deruvianus Malmeib. vid. H. Spelman. Conc.

<sup>b</sup> Suamo tempore Tiberii Caesaris. Gildas sup. ibid. scil. anno 5 vel 6 post Christi resurrectionem.

<sup>c</sup> Niceph. l. 1. c. 40. eandem doctrinam

e Baro. 1. tom. an. 35

f Homil. 4. de cur.  
Grac. affect. l. 9.  
ser. 9. vid. Spelm.  
ibid.

g Clarissim<sup>us</sup> am-  
pades sancto  
martyrum nobis  
accendit, Gild.  
Alb. f. 8.

h Bed. l. 1. c. 7. cit.  
H. Spelm. cum mil-  
le viris sicco in-  
grediens pede.

i Albanum egregi-  
um fecunda Bri-  
tannia profert, ex  
Fortunato presby-  
ter Beda ibid.

k Illius Siccato ali-  
coo, ibid.

l In quo canus fer-  
tor fuisse materas  
monachorum ut  
cum in septem por-  
tiones esset divi-  
sum, nulla horum  
portio minus quam  
300 homines im-  
beret qui omnes  
de labore manuum  
suarum vivere so-  
leant, ibid.

France, here preached and here dyed, as<sup>t</sup> Baro-  
nius himself, out of an old Record in the Vatican  
Library, tells us: What if the first fabrick of a  
Christian Church, that was in all the world, was  
erected in our Glastenbury thirty one years after  
our Saviours death; yea, what if St. Paul him-  
self preachd the Gospel here ere he could preach  
it at<sup>t</sup> Rome, as Theodoret and Sophronius?  
yet we must still beleve she is our Mother. What  
if upon the cruel persecution of Dioclesian and  
Maximinianus this Nation yielded many noble  
Christian<sup>s</sup> Martyrs, Albanus, Julius, Aaron,  
with others, the first whereof was attended by a  
thousand<sup>s</sup> partakers through the dried channel of  
the Thames, as Beda, out of Gildas, tells us:  
What if this<sup>k</sup> Island had three Archbishops and  
twenty eight Bishops governing this Church in a  
Christian manner; and one and twenty hundred  
religious persons devoutly serving God and main-  
taining themselves with the labour of their hands,  
living together in a blessed society at Bangor, un-  
der the presidency of the famous and learned Di-  
onotius, before ever the Monk Augustine set foot  
upon the Kentish shore, yet we must still beleve  
she is our Mother. What if those honest and pious  
British Bishops in several Synods stood out and  
protested against the Roman Authority, pressed by  
those new Emisaries, and stiffly maintained their  
due subjection to their own Archbishop, then of  
St. Davids, with defiance of any other, refusing  
to yeeld so much as to those three tolerable propo-  
sitions made to them by the new pretended (but  
usurping)

usurping) Archbishop Austen, viz. first, to keep Easter on the same day with the Roman Church; secondly, to receive their ceremonies in Baptism; thirdly, to joyn with them in preaching to the Anglo-Saxons? What if these British Christians all this while, both before and after Austen's time, keep themselves close to the fashions of the Greek Church, with a peremptorie rejection of the Roman? yes we must still believe she is our Mother.

But was it not a brotherly kindeesse in those our Roman Godfathers, out of a cruel revenge of the peevish forwardness (as was conceived) of the un-yielding Brittons, to stir up (as the suspicion runs strong) King Edilbert to a bloody warre, and therein to the slaughter of twelue hundred of those religious Christians, who only fought on their knees with the weapons of their prayers.

*m* Extinctos in ea pugna ferunt de his qui ad orandum venerunt viros circiter mille ducentos, *ibid.*

Tanta stragis erat Romanum temnere morem.

But why should we be guilty of so much wrong as not to give the Devil his due, much more a Saint? why should we be so ingratefull as to smother courtesies? Pope Gregorie (whom the world is wont to stile the last of the good Bishops and first of the bad) was our good friend and worthy benefactor, and merits an eternall memory for the care and pains that he took towards the conversion of our wilde beathenish Saxons, and employing and

encouraging his Abbot Augustine and his Monks and Clergy in the hard service of this uncouth Plantation; for the advancing whereof he freely bestirred his brain and his pen, writing to no fewer then fifteen or sixteen several Bishops and Princes for their aid in so holy a work; and affording his grave directions to his new-created Metropolitan of England, who was Zealously and studious, I know not whether more to advance the faith of Christ, or the honor, government, and ceremonies of the Roman See. In the mean while the British Bishops still held their own, not lying open to any taxation or blame but their refusal of subjection to the Roman authority, maintaining their constant adherence to their own Archbishop, till after the Norman Conquest; when Henry the first subduing the Principality of Wales, forced them to stoop unto his Canterbury.

How much then we and our fore fathers are beholden to Rome we see, and shall be to blame if we acknowledge not; And why is not this abundantly enough reason to enslave our faith ever since, to their inerrable judgment, and to pin our soules upon their sleeves for ever? What though they have departed from themselves, yet it is not for us (in way of gratitude) to depart from them. If our mother will mixe poyson to us belike we must drink it; for we may not disobey.

But did we stand in no relation at all to the Church of Rome, were we mere strangers to her, yet so transcendent advantages hath she above all  
other.



other Churches, that he should be very hard-hearted and a back-friend to his own preferment; that would not strive to be first in her lap. Who is so blinde as he that will not see these whole dozen of supereminent excellencies for which she is conspicious to all the World? *Quint. 587*

She and her Religion is 1<sup>st</sup> more gay and glorious; 2<sup>nd</sup> More pleasant and joviall; 3<sup>rd</sup> More pure and holy; 4<sup>th</sup> More powerfull and mighty; 5<sup>th</sup> More pious and devout; 6<sup>th</sup> More easie and plausible; 7<sup>th</sup> more sure and certain; 8<sup>th</sup> More free and bountifull; 9<sup>th</sup> More gainfull and commodious; 10<sup>th</sup> More wise and witty; 11<sup>th</sup> More mercifull; and 12<sup>th</sup> More unanimous then any rivall under heaven. Can you have the patience to goe along with me through all these notorius priviledges; I shall promise you a full conviction.



## CHAPTER I.

*The triumph of Glorie.*

**A**ND first whiles you see other Churches either naked or like some sorry drudges, either sluttishly or raggedly clad in their homely russet, and at their best, without welt or gard, behold her like a Queen mounted on her gawdy choppines, curiously dressed, all to be jewelled, be spangled, powdred, painted, perfumed. What talk you of the simplicity of the Gospel, and whisper that the Kings Daughter is all glorious within? so let her be: but give me a Church that is all glorious without too; such is she, such is none but she! Other Churches have but one head, (and that is in heaven) but the Church of *Rome*, and she alone (thanks to the good Emperor *Phocas*) hath two heads, one in heaven the other on earth; both glorious: If fools talk of monstrosity, let them learn that this point is *de fide*; and matters of faith must not be scanned by reason: See what an head she hath here below, as much above Kings as Kings are above their Subjects; as much bigger then the Emperors as the Sun is bigger then the Earth: For howsoever the honest

Abbot

Abbot<sup>a</sup> Bernard (good soul) could tell his old friend Pope Eugenius, that he could not be capable at once of Sovereignty and Apostolicisme; yet he was quite out upon the matter, and must know and learn from our later Doctors (*Antonius* <sup>b</sup> *Santarelus* for one) that the Pope hath full power over all temporals, and as *Alvarez* roundly, in all, through all, above all; that his sublimity is such (as <sup>c</sup> *Cassianus*) that it cannot be comprehended: who can doubt of this, when Pope<sup>d</sup> Boniface the eight himself (that could not erre) tells us that he is no less then Lord of the World: and not without reason: how can he goe less, as Vicar general, to the great King of heaven? by vertue whereof both his Jurisdiction is boundless, as universal: Bishop of the Church on earth (in spight of Pope *Gregorius* himself, who unwisely cryed down that stile as insolent and pompaticall, professing that it had been tendred to himself by the Council of *Chalcedon*, but he had refused it as utterly unlawfull, proud, injurious, and precursorie to Antichrist himself) and his Dominion also is paramount to all Kingly and Imperial power. Time was indeed when the Popes siew a lower pitch, dating their letters by the reign of their Lords the Emperors; when Pope *Gregory* the Great

<sup>a</sup> Planum est Apostoli interdictum dominatus, l. ergo tu & tibi usurpare aude aut dominans Apostolatus, aut Apostolicus dominatus, Bern. de Confid. ad Eugen. l. 2. c. 6.

<sup>b</sup> Ant. Santarelus de Societ. Jesu Traict. de Heresi & potestate summi Pont. anno 1625. approba a primorib. Jesuitis.

<sup>c</sup> In omnia, per omnia, super omnia. Huius summi Pontificis tanta est sublimitas, tanta immensitas & nullus mortalium comprehendere queat, Cassian. ex Zozimus. d. Bonificium 8. non Galile modo, sed mundi dominum se predicavit, Papp. Mass. v. Bonif. 8.

<sup>d</sup> Quid in Christo universalis Ecclesie caput in extremo iudicio dicturus ex examine, &c. Greg. de Episc. Constantinopol. l. 4. Episc. 28.

<sup>e</sup> Superbi & pompatici, &c. per rene-

randam Synodum Chalced. Romano Pontifici oblatum est, sed nullus unquam eorum hoc singularitatis nomen assumpsit, Greg. l. 4. Ep. 30. *Manuscriptum*

could

could come with his cap in his hand to Emperor *Mauritius* with *vobis obedientiam præbere desidero*, I desire to yeild you obedience, and were so farre from claiming to have a finger in the Emperors Crown, that they were content the Emperor should have an hand in their Mitre : so Pope *Adrian*, anno 796, gave, with all due submission, power to *Charles* the Great to choose the Popes, his Successors : and Pope *Gregorius* the fourth confirmed the same, anno 830, and Pope *Leo* the ninth yeilded the same to Emperor *Otho*, anno 961 : after whom Pope *Alexander* the second, being chosen without the Emperors consent, repenting him of that wrong, was (as he was well served) deposed by busie Pope *Hildebrand* : At and after which time their Holiness hath been better advised, strongly wrestling with, and giving sound falls to their contesting *Cæsars* : *Gregorius* the seventh to *Henry* the fourth, *Pasheall* the second to *Henry* the fifth, *Innocent* the third to *Philip*, *Innocent* the fourth to *Frederick* and *Conrade*, *John* the two and twentic h and *Benedict* the eighth to *Lewis* of *Bavaria*, although this last gave a Cornish hugge to his unequall match, making a Law that the Pope should not be absent above three moneths in a year, and not above twenty miles from *Rome*, *satis pro Imperio* : But the winde stood not long in that doore : the case is altered quoth *Ployden* : Now, of a long time, the

h Vide in quantum  
licentie non pro-  
cessit Rom. Eccle-  
siae intrinsece  
incipere de Eccle-  
sias vacantibus so-  
bant aliquando  
Imperatores de Ro-  
mana disponere  
Ecclesia, &c. *Ky-  
tius Metrop.* l. 7.  
c. 45.

i *Ludovic. Bavar.*  
legem tulit ne in  
posterum Pontifices  
Romani absentes  
esse liceret ultra  
tres menses, nec  
ultra 30 miliaria  
ab urbe progredi  
*Pap. Mij.*  
k Postmodo

*Jean. 21.* veneno  
extinctus in Eucha-  
ristia, *Kyant. Me-  
trop.* l. 9. c. 6.

Em-

Emperour / knows his duty, that is, to hold his Holinesse his stirrup, and to lead his horse by the bridle ; the ignorance or forgetfulness of which point of his office had like to have cost *Frederik* the second his Crown, which he might justly have forfeited for taking hold of the wrong side; at least a tedious delay till he had learnt better manners: well done brave Countryman ; this was our English *Adrian*. Or if his Holinesse be rather pleased to be carried in his *chair*, it shall be the Emperours office with three other Kings or Princes to put their shoulders to his happy load: Or perhaps upon further favour *Cæsars* mightiness may be prefer'd from a Groom or Escuier of the stable, to be his Holinesse his Chaplain ; for though *Emperours* or Kings be not admitted to holy Orders, yet nothing hinders but that they may be allowed when his Holinesse officiates, to supply the place of his *p* Deacons, or Subdeacons: as King *sigismund* in the City of *Constantine*, when the Pope said his first Masse, being formally attired in the habit of a Deacon, did with a loud voice read the Gospel of the day out of *Luke 3. Exiit editum.*

Yet further, if the Emperour will be a white boy and please his Holinesse well, he may be advanced to be a Canon in the Church of *Lateran*; whiles his great Patron

*Constantinus Constantiensis.* 4. Imperator recipitur in Canonicum & fratrem Ecclesie Lateranensis. *Lib. Sac. Cerem.*

*Postea Imperator si præfens est, stropham equi Papalis tenet, et dein ducit equum per fratrum aliquantulum.*

*Lib. Sac. Cerem.*

*in Frederic 1. il en cuida perdre la corone pour n avoir pas tenu bien &c. audir tenu estrien gancru a Adrian. 4. Révis. conc. du Trent.*

*Si Pontifex sella vehatur. 4. majores principes, etiam Imperator in honorem Servatoris Iellam ipsam cum Pontifice humeris suis aliquantulum portare debet.*

*Lib. Sac. Cerem.*

*Licet Imperator aut alius princeps &c. non habet ordinem; tamen officium subdiaconatus potest Episcopo ministranti exercere.*

*Cassen. Not. mund. 5. parte.*

*Sigismundus Rex in urbe Constantia, Papa primam missam celebrante Diaconi habitu indutus legit Evangelium alta voce, Exiit editum.*

*Bin. In notis Constantinus & fratrem Ecclesie*

Torpe ac plus quam  
servile Lipf. not. in  
Sen. 1. 2. De Benef.  
Eleft. 1. 2.

Dii prohibeant ut  
quisquam ingenuo-  
rum pedibus meis  
oscula figat. Lipf.  
ib.

Senec. de Benef. 1.  
2. c. 12.

Quid contumelio-  
sum est focculum  
auro & margaritis  
distinctum, nullam  
partem corporis e-  
lecturus quem pu-  
rius oscularet. 7.

Maximil. Imp. scrip-  
sit ad Baronum de  
Nichtenferne, &c.

the Pope sits stately in his Pontificalibus to be adored by the Grandees of the Earth with the kisse of his roe: An homage which I confesse *Lipfus* himself spits at as base, and more then servile, and such as if a *Cainus Caesar* or *Dioclesian* (who affected divine honour) required of their vassals, yet the elder *Maximinus* abhorred; with a (*Dii prohibeant*) The gods forbid, that any ingenuous man should kisse a foot of mine. How well methinks it becomes the house, that this odious guise which practised by the proudest Heathen, drew from *Seneca* the exclamation of *O superbiæ magna fortuna*, Oh the pride of a great fortune, should be taken up by a Christian prelate, the professed successor of an humble fisherman. If a faire Ladies kisse of Pope *Leo* his hand over erecting him suddenly in a lustful passion (out of a revenge whereof, he is said to have cut off that guilty hand, which yet they say was mercifully restored by the blessed Virgin) were the occasion of this hateful change from the hand to the foot, the World hath reason to bestrew her lips. But let that passe, and to say the truth, what so great harme is it to kisse a cleanly and precious Carbuncle? Onwards you do in the mean time sufficiently see the incomparable Majesty of that glorious Prelate.

Can any man marvel now that *Maximilian* the Emperour had an ambition of being Pope, and offering so faire for it by

Baron

# The triumph of Glory.

31

Baron Lichtenferne as three hundred thousand Duckets, the pawning of four precious chests, with his rich Investural Robe for the purchase of it? and if the bargain could have been driven, would have had a good match of it too. But it is no wonder at all that Pope Julius the second would be Empetour, and in that right challenged both Swords, Temporal and Spiritual; though the Temporal of it selfe is indeed but lead to the Steele of the Spiritual.

Now then what a saucy word was that of John Gerson Chancellor of Paris, who durst say The Pope is our Brother, else he could not say Our Father; when he might know how the old stile came, *Nec Deus est nec homo*: he is neither God nor man, but neither and betwixt both. Some spitefull detractors will be ready to talke of Luciferian pride, and Worldly pompe, and to say they feare his Holinesse hath forgot what his Master of Ceremonies said at his Inauguration, when he burnt the crowne before him at his coming out of St. Gregories Chapel, *Sancte Pater, sic transis gloria mundi*; Holy father, thus passes the glory of the World; and that of his Petrarch. The life of man is short, of Kings shorter, of Popes shortest of all: as (were all good tokens) he might have seen eight Popes in the space of twelve years. These malevolent foolles will be apt to put him in minde of what that merry Miller *Plautus* said of old; *Quis querit*

Hoc scriptum fuit a Maximiano Anno 1511. 6. Septembris, ut Waremundus de Erenberg, in verifimil. Vide monita Politica. p. 33. Luther. scrm. Conv. p. 302.

Papa est frater apostolice, alioqui deberet dicere Pater meus vel Pater mihi. Jo. Gerson. An dicatur in causis fidei a Papa appellare. Papa stupor mundi, non Deus, non homo, sed utrumque. Gloss. in promio Clem. Moscan De Rom. Pont. l. 1. c. 11.

Cum exierit P. Capellani St. Gregorii ceremoniarum stupor ignem mittit, ac genuflexus ait, Sic Pater, &c.

Lib. Cerem.

Homium vita brevis, regum brevior, pontificum brevissima. Petrarchi de Remed. l. 4. Qui querit vitam, vitam videtur perdere Plaut. Pseudolo.



Illis qui vehementer excellunt nemo invidet. Excellentia quippe cedunt omnia. *Chryst. Homil. 3. in Epist. ad Philip. &c.*

Non video quomodo qui altum hunc locum tenet, salvari possit.

*In vita Bellarmini.*

Primum in seculum portavit nobilior princeps sive Imperator sive Rex. Lib. Sac. Ceterum.

*querit alto, &c.* he that looks too high, seeks his own mischief, and can tell him that the highest is not alwayes the best: as for example, the chimney is the highest piece of the house, but the foulest. But it matters not what they say, unlesse they were wiser; their eyes are bleared with envy at this resplendent glory. I wis *Chrystome* was deceived when he could say, No man envies a transcendent excellency; rather contrarily, the higher, the greater invidience; but all is one, his Holiness wots well, and better then themselves what belongs to pride; and knows right well what one of his Predecessors (I meene *Marcellus* the second) said of old; who after a long silent dump, broke out at the Table into these words; *I do not see how he that holds this high place can be saved;* but withal he knows what that mouthful of words did cost the speaker, who lived but twenty dayes after them. It was time to be rid of such an ominous bird; whether on the same grounds Cardinal *Bellarmino* had wont to pray to God that he might never be Pope, I leave it to the scanning of deeper judgments; but let that passe; Returne we to our more pleasing thoughts. Did you but see the state of his Holiness at the Feast of his Coronation, you could not but wonder at that magnificence: To say no more, there should you see him served with Princes, the Emperour (if present) carrying up the



the first dish to his Table, Kings holding the Bason and Towell for the washing of his holy hands, as the King of Denmark did to *Sixtus the fourth*; and so oft as it pleased his Holinesse to drink, you might see all the beholders humbly cast down upon their knees. Surely the majesty of his single Holinesse, whom you shall behold with his Triple-crown on his head, with his rich Crosier in his hand, with the glorious Robes of his Pontificality on his back, is enough to daze your eyes; but when you shall see him in his Conclave, assailed with all his glittering Cardinals about him, you cannot but be transported with a reverential admiration of him, and those his Princely Senators. I tell you one of those red Hats are more worth then all the blew and black Bonnets of their maligners; so as any man might justly wonder at *Ferdinand of Toledo*, who after three daies entertainment sent back (not unrewarded) his Holinesse's Chamberlaine, and that glorious Cap of better maintenance, with a cold complement, refusing that honour which others bought so deare. For do we not know (what ever they were once) that they are now Princes fellows, yea in some sort their betters? for at the solemnity of his Holinesse his Coronation, the greatest King must not take his place before the first Cardinall. And good reason: for they make up one body with the Pope, saith *Jacobinus*; and by vertue thereof,

Papa cum biberit,  
omnes sistent  
genua præter  
Episcopos. *Ibid.*

*Ferdinandus à Tele-  
tana familia post  
triduum remittit  
Cubicularium Papæ  
bene remuneratum  
cum pileo quem  
attulit, indignum se  
professus rancore  
nere. Petramel. vite  
Cardin. pag. 252.*

Regi sedes nulla pa-  
ratur in Convivio,  
quia sedet in mensa  
post primum Cardinalem. *Sacr. Cerem.*

saith

Unum corpus cum  
Papa constituunt.  
*Jacobit. de Concil.*

Cardinales post Pa-  
pam judicant omnes  
& à nemine judican-  
tur *Cassia, Glor. mand.*  
part. 4. nu. 8.

Coronam portant  
condecenstem Sa-  
cerdotes per quam  
designantur regalis  
esse generis. *Core.*

*Raven. 3. Rubr. 10.*  
Mentior si non vidi  
Abbatem 60. equos  
& eo amplius in suo  
comitatu ducere.  
*Apol. ad Gulielm.*  
Abbatem.

An non posset unus  
minister jumentum  
ligare, & ad mensam  
servire, & *Leſum*  
preparare. *Idem.*

Videmus hodie  
equitantes super  
mulas, secundas  
Abbatias, secundos  
Episcopos: Gallicè  
deux crosſes & deux  
mitres: & adhuc non  
sunt contenti. *Menot.*  
*Perle 6. Sabbat. post*  
*dominica. 2. fol. 8.*

Archiepiscopi vi-  
sitantes 40. vel 50.  
equis sunt conten-  
ti, &c. *Bin. notis in*  
*Concil. Lateranens.*  
*ex Mith. Paris.*  
Tyrannus sacerdo-  
rum vocatus.

saith *Casseness*, they judge all men, and can  
be judged of none. If you cast your eyes  
down lower to the meaner Clergy, where-  
fore doe you think their Priests have their  
crownes shaven, but to shew (as the Coun-  
cell of *Ravenna* tells you) that they are of  
a royall kind? And what marvellous port  
do we see in the intermediate dignities? I lie  
(saith *St. Bernard*) if I have not seen an  
Abbot ride with threescore horse and men.  
And how then? Ah poor *Bernard*; how  
narrow were thy thoughts, who (though an  
Abbot, and that a famous one too) couldst  
say, Cannot one man serve both to wait at  
his board, and to make his bed, and to dresse  
his beast? how truly dost thou herein ve-  
rifie the old word, *Bernard* sees not all  
things: there is yet more pomp and state  
then thine eyes ever reacht to; We see at  
this day, saith the zealous *Menot*, two Croſ-  
ses and two Mitres, two Abbacies and two  
Bishopricks on one Mules back. And it  
was thought worthy the care of a Councell  
to enact that an Archbishop when he visits  
should be content to take up with forty or  
fifty horse, a Bishop with twenty or thirty,  
an Archdeacon with five or six: a poor  
retinue to our *Wolfeen*; or that proud Pre-  
late of *Ely*, who in the time of his Viceroy  
deputation was attended with no lesse then  
a thousand. O base Protestancy when we  
behold this superabundant superfluity of  
state and glory.

From

From their persons, cast your eyes upon their Churches, Chappels, Oratories: see how sumptuously they are built, how richly furnished, how gorgeously decked; although I am afraid the *Chinese*, and *Indian* Temples erected to their hellish *Pagods* are yet much fairer and wealthier than they. Look upon their Altars, and see how gayly they are set out. Look to their Images, and see how trimly they are dressed with variety of Robes, lighter and cooler for Summer, warmer and weightier for Winter. If some carping *Erasmus* will not stick to say that they suit our Lady so unfitly, as that both the fashion and stuff were more proper for the Stews than the Church; and if some of our jeering companions shall scornfully ask what difference there is

*Effigies inter vestras statuamq; Batullis* and shall tell us that all blocks are alike; they are easily choaked with this answer; That if our infidelity cannot distinguish, their faith can.

Now upon all this, let me make your selves the Judges; whether poor pelting Protestantism can stand in any comparison with the Gayety of the Roman profession; yea, whether the one be not as mean, as the other glorious! Alas, we have not a Lady to dresse, nor a Saint to worship, nor a toe to kisse, nor an Oracle to consult, nor a Vice-God to rule, nor one that can pretend to so much honour as to be thought capable

*Ferdinando Mendez*  
de Pinto Histor.  
Chines, ubiq.

*Effigies inter vestras statuamq; Batullis*  
and shall tell us that all blocks are alike;  
they are easily choaked with this answer;  
That if our infidelity cannot distinguish,  
their faith can.

of the suspicion of being Antichrist. My first task then is done; onely two rules lie in my way, which if I cannot remove, some stronger hand may. First, I confesse my dulnesse cannot apprehend how these should stand together; that outward splendor should be the mark of the true Church; and an argument of Gods speciall favour; and yet the great merit and proof and praise of Sanctity should consist in wilfull poverty: If perfection of holinesse be found in bravery, how is not *St. Francis* a foole? a true *Fatuellus* indeed, as himselfe confesses. He whom they make one of the prime Saints in Heaven, goes woolward, barelegg'd, skrubbing in Hairecloth, and lowlie rags, measuring the greater sanctimony of his minors and minimes, by the multitude of their patches, and is therefore advanced to the voyd Throne of *Lucifer* himselfe, because no rogue upon earth was so poor as he: whilst that man whose Title is Holinesse it selfe, challenges to have no Peere under Heaven, and rides on the neck of Princes; Aread me this Riddle who can. Secondly, I am much scrupled to finde the reason why no Pope since that prime Apostle (whom they claime to succeed) ever chose to call himselfe by the name of *Peter*. Yea they all purposely shun it; there have been those who were christned by that name at the Font, but have changed it when they come to the chaire,

*Humilis Franciscus  
debet in sede Lucif-  
eri sedere. Lib. con-  
formitate, Franc.  
Fecundatur.*

as *Petrus de Tarantasia* would be *Innocent* the fourth, *Petrus Carafa* would be *Paul* the fifth; and *Sergius* the third was once a *Peter*; which howsoever *Barnimus* would seem to impute to their modesty; and great reverence to their first founder; yet that is but a meere shuffe: for had they not as much reason to reverence the name of *St. Paul* as *St. Peter*? since both are confessed to be their joynt-founders; and *Paul* professes that he was not inferiour to the chiefe Apostles; yet we see *Carafa* cast off *Peter* and take up *Paul*. Besides, do we not see it ordinary for men to weare those names without scruple, which are worthy of higher reverence then that of *Peter*? One calls himselfe *Frater Archangelus*, another *Raphael*, another *Michael*, another *Gabriel*, another *Thomas de Jesu*, another *Johannes de Jesu Maria*, another *de Dieu*, and many other the like: No no; I doe much fear this proceeds from the conscience of their guiltinesse; as justly doubting, lest this name would plainly upbraid them with their palpable dissimilitude to that their first pattern, whiles every one that heares it would be ready to say, How like is this *Peter* the Pope to *Peter* the Apostle? were the old Fisherman alive, would he not say, Can this be my successor? Had not *Raphael Urban*, the famous Painter, just reason (when he was challengd for laying too much colour on the faces of *Peter* and *Paul*) to say,

C

that

that he did it purposely to represent them blushing in heaven to see the Church swayed by such Successors? Successors (to contradict the old Gloss) rather to *Augustus* the Emperour, then *Peter* the Fisher; And what do we think the head of the Church above, will say of her head below? What my Vicar and thus gay and pompous? was this my garbe while I was on the earth? What a perfect copy is here of my meeknesse and humility? was I lackied and congyed by great Princes? was my toe ever reacht out to be kissed by the great Potentates of the earth? Did not I when I stood despicably to be judged by *Pharis*, say, My Kingdom is not of this World? Did not I say to my Disciples, *Vos non se, it shall not be so with you.* Here I confesse I stick; but some of the learned society will easily take me off.

John 18. 36.

*Adrianius* de Terra Sancta.

Perhaps some malevolents will be apt to lay in our dish the example of *Heraclius* the Emperour, who having got a peice of our Saviours Crosse would have carried it in princely state through the High-street of *Jerusalem*; and being bravely mounted, was entering through the guilded gate with that intention; but being met by the grave Patriarch *Zacharias*, and admonished how little that pompe would agree to the precedent of his crucified Saviour, who in no lesse humility then disgrace, walked sadly with his crosse on his shoulders, through those



those streets towards his *Calvary*, presently alighted, disrobed himselfe, passed mournfully on foot along that very way which his Saviour had troden before him; as holding it more meet to imitate the lowly dejectednesse of his blessed Redeemer, then to Triumph in the joy of so precious a Relique. But, Tush, we live by rules, not by examples; Ywis, these men know a better way then so, finding it far sweeter to enjoy the munificence of their Saviour in so lavish a prosperity, then to imitate him in his poverty and suffering; and upon this account, can laugh at the impotent envious of their greatnesse, and applaud themselves in the glad sense of their outward felicity, as a Church beforehand Triumphant here, whosoever shal prove to be so in heaven.



CHAPTER

The triumph of Pleasure.

How far more gayesome and glorious the Religion of our Grandmother *Rome* is then all her envious contrivalls, you have fully seen; see now how far more jolly more pleasant and joviall; a consideration worthy of your thoughts; for who would care for a profession that hath no life in it?



Chronale. de Ori-  
gine Gothorum.

Blunts relat. of his  
Travels,

Prater Juniperus  
Joculator Christi:  
Liber Conform. p.  
106.

for a gloomy and dull Religion that hath no more Sun in it then *Jordanus* Bishop of *Ravenna* out of *Strabo* reports of our *Britaine*; which he saith is alwayes overcast with perpetual fogges and thick mists; blessed little lesse with the light of that glorious Planet by night then by day. A cheareful and sprightly Devotion for my money; although I perceive even the very *Turkes* themselves are so far from a melancholly dumpishness, that there is scarce one of them that hath not his fiddle with two or three strings hanging at his girdle to cheere him up: But sure a little mirth is more worth then a great deale of sorrow; and if our mortified Votaries had not thought so, they would never have endured that their *Friar Juniper* should go away (which I blush and tremble to write) with the title of *Joculator Christi*.

What a merry World it is then with those under the Roman obedience, who is so blind that sees not? For first as it was said of *Athens* long since, that that City alone had more Feasts then all *Greece* beside; so may we say of *Rome* and her appurtenants, that she hath, and makes, and keeps more Festivals, then all the rest of Christendom put together; *Tertullian* could say of old, that onely those fifty Holidays betwixt Easter and Whitsontide (which the ancient Church kept with so cheere regard, that in that space no man did so much

much as *de geniculis adorare*;) were more then the superstitious Heathen kept all the whole year thorough; What would that witty African say if he now lived to see the multitude of Play-dayes which are enacted and solemnly observed by our *Roman* Law-givers?

If you know not, they have their double, and halfe double Festivals; the double both greater and lesser: In the Clementine recognition of the Breviary distinguished into now four ranks, of all which if need were I could give you a perfect *Calendar*, all in red letters, Let it be sufficient to know that the half-double Festivals with the Sundayes exceed the number of 130. as their *Gavantum* hath punctually reckoned; and that the Double Festivals of Saints, besides those (not a few) of Christ and his blessed Mother in the *Roman Calendar* are 64. where note by the way, that the Lords-dayes are but half-double Festivals, whereas many Saints days are (*Duplicia majora*.) the greater kind of Double Festivals, and their observations after High Masse is accordingly. Good reason that the waiters should be set and served before their Masters, the Saints above their Maker: Now if we put all these together, see what a merry life they lead who live under the *Roman* obedience above all Gentles and *Huguenots*, who are all the while droiling, and froiling at their labour, whiles these other like Gentlemen (or as the

Vide Gavantum de  
Festis Sanctorum.  
7. 10.

Tertull. Apologético.

Dies operabiles vix  
sufficiunt pauperi-  
bus ad virg neces-  
saria procuranda.  
Petr. de Aliaco. de  
Reform. Eccles. ius-  
tu Sigismund Impe-  
ratoris Scrip.

Macrobi. Saturn. l.  
1. c. 16.

the *Saxon* terme was of old, Ydle men) take  
their pleasure in ease and disport. *Tertul-  
lianus* might have been wiser then to say even  
in those dayes when *Holidayes* were more  
thin *lowne*, *Dies festi* *minuendi*; *Holidays*  
would be abated; The Church is since  
grown more free and liberall, and hath ob-  
tained, that if there be not *Holidayes* enow,  
it may be in the power of the Bishop with-  
in his *Dioecesse* to make more; though in-  
deed *carrall'd* to the halfe; with this cau-  
tion too, that he must call the people to-  
gether beforehand, and know of them,  
whether such *grant* may be for their  
ease; for it may be some narrow hearted  
fellowes may be apt to take up that smug-  
ging complaint which *Petrus de Aliaco* the  
Cardinal of *Cambray* made in his discourse of  
the Reformation of the Church, *Dies opera-  
biles*, &c. The work-dayes (saith he) all  
the year thorough are scarce sufficient for  
poor men to get necessities to keep life and  
soul together; let it be no matter; Let them  
ply it the harder while they are at it.  
But the having of *Holidayes* is not all;  
all is in the keeping them. And as the Ro-  
mans of old had their *Flamines*, whose care  
it was to see that those Festival dayes were  
duely observed; so have their Successors  
still their Consistorials with their *basse  
Flies* under them, which will be sure to  
fetch up; and plague those, who shall dare  
to desile any Holiday with a stitch of work.

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But

But now, what manner of keeping is this we talke of? Somewhere they keep some few (though somewhere none) in a poor dull fashion, onely in going to Church and doing nothing; as if they were moer *Vau-walis* and no more; Onely our Frolick Catholiques, know how to keep them like themselves, in Feasting, Dancing, Reveling, in Beare-baitings, and all other sportful Games; in so much, as our froward Countryman *Bremard* could say, that the Devil had more and better service done him that day, then all the week beside. *Tertullian* was too scrupulous when he stood upon *Caste agtandi*; as if those dayes were to be soberly spent, and especially devoted to piety. Pope *Gregory* was yet more indulgent, while he allowes that the Pagan Feasts should be so turned to Christian, as that there should be some kinde of observation of such fashions and pastimes, as might be pleasingly suitable to their former guile; of each whereof every man will take the counsel of *Thierrick Vallicolor* to Cardinal *Amberus*.

*Hoc celebri festo solito iucundior esto.*

Upon the day of this celebrated Feast

More mirthful be then upon all the rest.

They have their Jovial (which some sower Cynick would call licentious) *Carnival*, wherein every man cries *Sciolt*, letting himself loose to the maddest of merriments,  
marching

Bononiz autem ubi  
ipsimet Laici cle-  
rico ad hoc inci-  
tant atque invitant,  
Dicentes ( licet  
falso ) larvarum u-  
sum maxime prop-  
ter clericos esse  
inventum ; nullum  
est scandalum at-  
que ideo non nisi  
veniale peccatum  
*Alphons. Virgald.*  
*Candel. Aur. de Ufu*  
*larvarum.*

marching wildly up and down in all formes  
of disguises ; each man striving to out-go  
other in strange pranks of humorous de-  
bauchednesse, in which even those of the  
holy Order are wont to be allowed their  
share ; for howsoever it was by some fullen  
authority forbidden to Clerks and Votaries  
of any kinde to go masked and disguised  
in those seemingly abusive Solemnities, yet  
more favourable construction hath offered  
to make them believe that it was chiefly for  
their sakes for the refreshment of their sad-  
der and more restrained spirits, that this  
free and lawlesse Festivity was taken up ;  
In comparison whereof some rigid censurer  
would saye the *Roman* and *Grecian* Baccha-  
nals were tober pastime ; Adde to these  
their pleasant Playes, and lively Pageants,  
wherewith they celebrate the great Festi-  
vals of the Nativity, Passion, and Resur-  
rection of our blessed Saviour : There  
might you see the Gospel upon the Stage :  
There might you see Christ acted ( all but  
his reall dying ) to the life ; There might  
your eyes have met with *Judas* that betray'd  
him, in all his activity, save onely not hang-  
ing himselfe : There also with bold *Peter*  
that would have rescued his Master, but  
without an eare-flasht off, there with blind  
*Longinus* that pierced him, there you  
should have seen him bleeding, and expi-  
ring ; and might perhaps smile at the cause-  
lesse teares of some passionate women, that  
deeply

deeply feel the tort and paine of that con-  
terfite crucifixion. There should you see  
him gently let down by the honest *crucifixer*  
from the Cross for feare of hurting;  
shortly there you might see the spectacle  
that holy story very finely mocked with a  
feigned and too scenical representation.

Or if you desire to feed your ears no  
less then your eyes; do but hear the ravi-  
shing harmony of their sweet Musick both  
at their Mass and Vespers. I dare say, the  
Sphaeres of Heaven make none such.

These delights are Universal; but be-  
sides them, there are specialities of pleasure  
proper to places and persons without num-  
ber. *Beatus* the pleasant Monke, when he  
was askt by Pope Paul the third which was  
the merriest day at Rome, could answer him,  
that wherein the Pope dies, and that wherein  
his Successor is chosen; and indeed the  
former of these is most outrageously law-  
less, the other most comfortable in their  
renewed hopes. The old saying is, that a  
Dog hath his day; but for all his jessing,  
the life of their holy Father affordeth them  
many gaudy dayes; In the beneficial visits  
of Emperours and Kings, in the Feasts and  
Munificent entertainments of their Cardi-  
nals, and especially that halowne day when  
in his Holiness bounseth at St. Peters Church  
door. What merry work it was here in the  
dayes of our Holy Fathers (and I know not  
whether in some places it may yet be so

*Pope, Masson.  
Paul. 3.*

VIII

D

still



still y<sup>e</sup> child upon Saint Nicholas, Sed Karbo-  
sine, St. Clement, and holy Innocent day  
children were wont to be arayed in Chir-  
ens, Rochets, Surplices, to counterfeit Bi-  
shopps and Priests, and to be fed with songs  
and Dances from house to house, blessing  
the people who stood ginning in the  
expect that ridiculous benediction: And  
that boyes in that holy fa<sup>r</sup>re were wont to  
sing Masses, and to climb into the Pulpit  
to preach (no doubt learnedly and edify-  
ingly) to the simple Auditory. And this  
was so really done, that in the Cathedral  
Church of Salisbury (wherelle it be largely de-  
scribed) there is a perfect monument of one  
of these Boy-Bishops (who dyed in the  
time of his yong Pontificallty) accounted  
in his Episcopal Robes, still to be seen: A  
fashion that lasted until the latter times of  
King Henry the eight, who in the 33. year  
of his Reigne, Anno Domini 1541, by his so-  
lemne Proclamation, Printed by Thomas  
Bettles the Kings Printer, <sup>privilegio</sup>  
Quintly forbade the practice, and had god  
And that you may not thinke this sporting  
foolery peculiarly confined to our Countrey  
know that it was taken up in other Coun-  
tries also. The Council of Trent very  
bluntly tells you in the 24. c. 1. <sup>quidam mores</sup>  
There are layed down certain  
harmefull sports, which the Vulgar calls  
[Epithum] I that is, <sup>Epithum</sup>  
used in some Churches, as in some  
many

sumption of  
Pine





His index in Ecce  
in a perfect  
in a perfect  
in a perfect

His index in Ecce  
in a perfect  
in a perfect  
in a perfect

In regnis Hispanie  
prædictis pueri sunt  
revocati (scilicet tau-  
rorum & ferarum  
agitaribus) his  
conditionibus, ne  
fiant diebus festis,  
& ita ut non possit  
mors sequi, talis  
regni eadem con-  
cedit Clemens 8.  
ad hoc ut ne hac  
benignitate abu-  
tatur. Anno 1596.  
Genet. V. Terme-  
mentum.

His index in Ecce  
in a perfect  
in a perfect  
in a perfect

His index in Ecce  
in a perfect  
in a perfect  
in a perfect

dition? And if a Souldier were to be ho-  
noured with a Military Circle, how  
all the neighbour Parsonages filled with  
chargeable entertainment of  
reveling and merriment.

What pleasure through his  
indulgence do his white sonnes  
find in their jags and jollies, which though  
it were not long since for the great inconve-  
niences (which were found in it) loudly  
bellowed down by a Bull in Rome; yet  
now lately upon some cautious termes is let  
as loose as the Bull that is loosed, and even  
Glorie and religious Persons not inhibited  
from being spectators.

What should I speak of our merry Wakes,  
and May-games, and Christmas triumphs,  
which you have once seen here, and may see  
still in these under the *Roman* edition; In  
all which put together, you may well say,  
No Greek can be merrier then they. Now  
on the other side, in opposition to these jol-  
lies, what I pray you, hath Protestantcy to  
lay in the scales, that might weigh down, or  
but say the balance to an equilibration?  
yet what is there here but a sad, serious,  
sportlesse Devotion? All they can say or  
do, is (as their preachers inculcate to them  
for their cold comfort) that of St. James;  
If ye be merry, sing Psalms; and that of St.  
Paul; In Psalms and Hymns and Spiritual  
Songs, singing with a grace in your hearts unto  
the Lord; and to labour for that inward joy

Let the Holy Ghost, which may make them  
 true, be the cause of their outward  
 show, and let them be glad, but  
 not truly so. And let them have  
 no pleasures, no Carnivals, no Feasts, no  
 musical Vespers, no Bishops now (as it falls  
 out) either Boyes or Men: no halting of  
 Bulls, but with Dogs to enforce a Statute,  
 no Wakes, no May-games, no Christmas  
 Lords; shortly like waste Melancholicks  
 we boast of no pleasure, but honest sobriety,  
 modesty, and such as might not mis-become  
 an Heremite, nor shame a Saint.



CHAP. III.

The triumph of Holinesse.

WHILES we profess to lament the im-  
 purity of the lives of too many of  
 ours, confessing it incapable of either deni-  
 al or concealment, our Good mother of  
 Rome boasts still of her holinesse, and we  
 may believe her. Onely it hath been her  
 unhappy lot to meet with unkinde sonnes,  
 which have not stuck to blazon her as  
 shamefully foule, both in life and doctrine;  
 and her mismap hath been yet the harder,  
 that the honestest men have been still the  
 more

Non inficior Romanam Ecclesiam a prisco suo decore & splendore non parum diversam. *Cassand. de offic. bni. viii.*

Scelus insuper Ecclesie nonne factus est totus quasi brutalis & monstruosus. *Gers. Serm. in die Circumcisionis.* Inquire si quae hodie claustra Monialium facta sunt sicut prostibula metreticorum; si quae Consecrata Canonico-rum Monasteria sunt quasi fora & diversoria, &c. *Joh. Gers. declaratio defectum.*

Libido supri, gula, coeteriq; indecoris non minor incesserat Adolescentes Pati muliebris, sacerdotes facere virilia, vestales pudicitiam in propulo habere, &c. Nam quicumq; impudicus adulter & ganeo, anu, pene, ventre bona patria Lancinaverat, Romanam velut in Asylum se recipiebat. *Orat. prae-monorica Caesaris Brachbedae ad Imper. &c.*

and clamorous. It was but a gentle rebuke of *Cassander* when he said, he thought but that the Church of Rome was departed from her former splendour. But who should have thought a man as *John Paris* should so scandalise his country as to say, The state of the Church is grown altogether brutish and monstrous, and should give an hint to the perfects to inquire whether the Cloister of Nunneke be not become the Stew of Harlots, and the Monasteries of Canons be turned into bawdy houses and Market-places. *Paris* saith whether their Cathedral Churches be not made the Dennes of Thieves and Robbers; and that another no lesse godly theologie should say, that the Church is grown to such a degree that it is not worthy to be governed by any but by Reprobates. Who would think that so wise a man as *Cassarius Brachbedae* could so far over-reach as to say, that the lusts of whoredome and gluttony, and other shameful enormities had gotten such an increase, that young men did feed on dogs, and Priests did facere virilia, that is, those Nunnes did as it were openly publicly unchastity, and at last that who found his home to be a shameless Adulterer, or a wicked Ruffian that had layt out all his patrimony, and pene, ventre was sure to be taken in hand to the Court of Rome as his Sanctuary. Yea who would think that such a man as *Bernard* should

should not stick to say of some places under  
the Roman Church, where they were not  
but they say

look for such language to our fathers to give  
father as *Espencous*, that our Ancestors  
with that Clerks should turne their Wives  
into their Sisters; but our Age turnes  
them into Lemmings and Whores, and Har-  
lots.

Consequently their lawfull issue  
to be taken away. And againe *Ob* take away  
away our Sonnes, and the Devils take such  
us Nephews. Who could imagine that  
so learned and ingenious a man as *Espencous*  
would so far wrong his Neighbour to  
say, (*turba monasteriorum*) a number of Mo-  
nasteries are so degenerated that the Stewes  
are better and more fit then

the best a man as *Nicholas  
Clemangis* should cry out of these sacrilegi-  
ous profaners of the Church, as worse then  
then Heathens onely, but then very Devils.  
And what shall we say to that holy Bishop  
who sold the 19. then newe-  
sted Pope, that he had had a Vision where  
in the face of his was clearly represent  
to him, and withal, that therein also there  
was shewn to him a beastly dirty thing  
with a white Marble coffer in the midst of  
it, very faire but empty, adding this Com-  
mentary upon his said Vision to his new

Si auderem dicere  
demonum magis  
quam orium patens  
huc. *Bern. Confid.*  
l. 4. c. 2.

Dico ramen in no-  
stris Episcopis, in  
iis, in, honestas,  
religio perierunt.  
*Bern. in persona  
Episcopi, Treverensis  
Episcopi.* 177.

Venerunt, C. etiam  
maiores, luxores  
forores, et in  
asas verit in scilicet  
cilla, amicitias  
meretriculas,  
consequenter libe-  
ros legitimos in  
manzeres, nothos  
& spurios.

*Espenc. Appendice.*  
Deus abhulit no-  
bis filios, Diabolus  
dedit nepotes.  
*Alexand. Papa. Idem  
citante Espencous.*  
ibid.

Non huc adducam  
quanta sit turba  
Monasteriorum, in  
quibus adeo nulla  
viget disciplina pie-  
tatis ut prae his lu-  
pularia, et  
magis libidinis & ma-  
gis podica, *Erasmus  
Episc. Gruciano.*

Detiores profecto  
non Gentilibus, ve-  
rum etiam Dæmo-  
nibus. *Nic. Clemangis  
de lapsu & repar.  
Iustitia.*

*Albert. Argentinus in  
Chron. Neviss. de  
Cur. de. de. de.*

Holi-

Id fecit in mundo  
meretrices quod sen-  
tina in mari, in pa-  
lacio cloaca. Tolle  
huc & omnia facere  
replebis. Thom. de  
R. G. Princ. l. 4.

River in Petri  
Stall.

Cogit possunt ad  
pariendum, se cog-  
noscit. Anton. Schup-  
pius in Lib. de Jure  
non scripto. Procl.  
Capit. 4. part. c. 3.

Stews

Athenians & Asia-  
tics.

Stews

Stews

Holinesse. You are that which  
Church is that stable; it  
purge the Court and See Apost  
is at this day in a soule and  
dition. All this while the  
of those professed  
that make a trade of holinesse, whereof  
yet St. Thomas Aquinas makes a cleanly  
comparison; and in a fort as plea for their  
toleration; That a Whore in the World  
is as the pompe in the Ship, or a privy in a  
Palace; Take these away, and you shall  
fill them with stench and annoy new Surely  
(by the way) upon this account Rome must  
needs be very sweet, when in that City as  
long in the year 1564. as it said, there were  
reckoned no fewer then 1800. Courtesans;  
whereof if any should be coy and pretend to  
a repentant modesty, some grave Authors of  
theirs have taught that they may be compell-  
ed to their fornication, though the shame-  
faced Casuist Courtwin blash at the mo-  
tion: but what speak I of Fornication,  
Fornication is but mere chastity in com-  
parison of what their own Casuists confesse  
to be usually acted in their stews; I will  
favour chaste eyes in concealing it. It was  
a strange Devotion in the Heathen Corin-  
thians, that they prayed for an increase of  
their Whores, and thought to please their  
gods with vows of bringing in more sup-  
ply of Courtesans. I never heard that Venice  
itself ever did so much: Twis, there is

no



no need of any such store of money, as the eight, assures that by cred Votaries there were in this our Nation: not all such sure by profession (as what and how many ads make up that trade) which some measure onely by scores, others by thousands (I leave to their learned *Vivaldus*, and *Moscomius* to determine) but by secret constupration; for they instance in mens Wives and Daughters, and Maid-servants thus foulely debauched; though no doubt many a one of them a while, wipe their mouths and made faire weather of it, pretending chastity, and therein resembling a foule close-shoole with a gilt cover: Neither was it otherwise elsewhere; whereupon it was that Dr. *Staupitius* told the Bishop of *Magdeburgh* that he was the greatest whore-master in *Germany*; for whereas other masters of the trade had but fifty Florens yearly, the Bishop too lesse for his rent of them then 300. L. Did these odious crimes shroud their heads in Brothel-houses onely, the shame were lesse; Although the very *Ashaffines* could teach us to barre these filthes out of our Cities, and as our fore fathers were wont to disgrace them with peculiar habits of infamy; But that the reproach of such foul guiltinesse should be cast upon holy Orders, upon persons professing strict

Truly they do nothing but apply themselves in all things how they may have every mans Wife, every mans Daughter, & every mans Maid.

*Ubi supra* Lutheri Sermones Convivales.

E

mori-

Quidam sacerdotes cum propriis fororibus concumbentes Filios ex eis generant, omnes ergo forinque excludantur. Concil. Moguntin. sub Stephano. c. 10.

Providendum est quantum possumus ne mali sacerdotes sint; etiamsi boni multi esse non possumus. *Salm. Tract.* Christum. esse in Euchar. adorand. Domini Eccles. non damnetis animas vestras habetis inintendant filios virgines. Habetis aves cantantes de nocte quæ sunt a la cage vos bene intelligitis me; Ponatis eas extra. *Menet. Feria 4. post Dominic. 40. fol. 129.*

Omnia bona Ecclesie stheorum transeunt per eroismos de I. Ave Marie. Primo benedicta tu, Ce sont les grandes pompes, grandes bragances, &c. *Menet. Feria 6. Sab. post Dominic. 40. fol. 8.*

Certe videtur quod prælati sint per modum flagelli missi a Deo. vel potius dati a Diabolo ad destruendum & depopulandum ecclesiam. *Idem Menet. fol. 81. Quidam dicunt que le coronet des Prælatz. seront pavés des cures de enser. Menet. fol. 63.*

mortification; the slander is intolerable: Were the fathers of the Council of *Menet* well advised when they could say, *Quid sacerdotes*, &c. some Priests lie with their own Sisters, and beget children.

Was *Salmeron* sober when he said, we should provide what we may that our Priests may not be bad men, though many of us cannot be good? Was the zealous Preacher *Fryar Menotain* in his right wits when in the Pulpit he play'd so boldly upon the Clergy; Ye, my Masters of the Church, do not damne your soules; ye have now Birds in a Cage that chirp to you by night; ye know my meaning; put them away. Did he not rave when he told them that all the goods of their Churchmen passe away upon three words of the *Ave Marie*; First *Benedicta tu*, in their great pompes and braveries; The second, in *mulieribus*, their Gossips and Lemmings; The third *Fructus ventris*, in their Banquets and Belly-cheere? But was he not stark staring mad when he said; Verily it seemes that our Prelates were sent of God by way of a scourge to us, or rather given by the Devil to destroy and ruine the Church; and otherwhere, they say that the streets of hell are paved with our Priests crownes; yea, not to mention *Dominicus a 80to*, which confesses the multitude of concubines, and adulterers, in

*Idem Menet. fol. 81. Quidam dicunt que le coronet des Prælatz. seront pavés des cures de enser. Menet. fol. 63.*

their

their Clergy; Was not our *Bromiard* worthy a tale which shewd from hearing so far from him, the ghost replied, who art thou that askest? A Preist said the man: A Preist said the ghost, A Preist? and being asked why he redoubled the word with such a vehemency, answer was made by the ghost, that there came daily such store of Preists to hell, that he had thought there had been none left alive upon earth: And elsewhere, *Mali Pralati*, &c. Ill Prelates saith he, commit soules to the Devils to keep, that is, to lewde Curates which destroy them more then the Devils themselves; for the very Devils would not commit such riotous outrages, nor give so many wicked examples as they: Not to make any reckoning of our *Jeffrey Chancer* or their Fryar *Manuian*, whose tongues shall passe for no slander. What shall we say to their own *Chronicler Nanciers* who hath presumptuously dared to say *Horror est*, &c? What foule things were done by twenty eight Popes on a row, it is horrible to tell. In the meane time it is well for the fathers of the Society that they are stanche; for that their holy founder *St. Ignatius Loista* pray'd for them as *Alphonfus Vargas* tells us, that none of that fellowship for an 100. years after the rule received

*Sacerdos quidam rediens a focaria*  
*Brum. Sum.*  
*V. Luxuria.*

*Mali pralati animas tradunt custodiendas demonibus 1. malis curas quales plus quam demones destrunt. Brum. ibid. V. Pralatos.*

*Quia demones non tot committerent luxurias.*

*Horror enim est audire quam multa perperam per asserme Episcopos sine admilla.*

*Nancier. vel 2. Generat. 31.*

*Alphonf. Vargas Relat. Stragum Jesuit.*

might fall into any deadly sin; so as all is cock-sure for them, however their *Tufsonius*, and *Reibnigius*, and *Capreucius* are slandered with no small faults; and many false tales are told of them by their *Hassenmullerus*, and our secular Preists, and *Robinson*, and *Waddesworth*, with other malevolents. As for the holy Sisterhood, however it have been in times of yore that scarce any one of them could be found that was not furnished with her *Devotus Carnalis*, as *Alvarez Pelagius* enformes us; yet now there is order taken with them to be chaste enough (except you would stand upon the over-strict termes of the rule of St. *Columbanus*, *Quid prodest*, &c. what avails it to be a Virgin in body, if not in minde too?) There were never poor maides hamper'd with so straight laws as they; not so much as the Preist at Masse shall be allowed to have but a glint of them: The Bishop himselfe, when their persons, yet shall not visit their faces. Not to instance in more; Not a chimney shall be suffered to be made in their private Cells, or if any be made, it shall be stop't up, lest some Amorous *Jupiter* should descend down that way in a golden showre; and all this perhaps little enough; Ask the Sisters at *Lisbon* else: Poor soules, what will become of them trow we, if our *Bromiard* say true, who tells us of an holy Recluse which had been long meured up in her chaste Cell; at last espying a faire hand-

Quid prodest virgo corpore, si non est mentis? *Columb. Regal.*

Fenestra qua S. Eucharistia elevatio prospiciatur, alius ne pateat duobus: cubitis & uncis 2. ne sacerdos ex altare possit videre moniales. *Pro. 1. Gavant. V. Monialium Eccles.*

Caminus privatis cellis ne permittatur; & ubi est obstruatur. *Pro. 4. Gavant.*

Inclusa quaedam sanctissime vrpecat, &c. *Brom. sua. V. Confessio.*

handsome stripling through the key-hole, having more then a monthes minde to him, and soon after dying, appeared to her Sisters in a woful posture and told them, that for that one glance of her eye, and that one wanton with she was damned.

Thus are those godly Governours careful to prevent evils; and when they are discovered, are as ready to punish them, having ordained many sharp laws for the correction of hainous offenders; As for example, the Council of Lateran, Anno 1179. enacted, that if any Clerk were taken in that incontinency which is against nature, he should be excommunicated and cast out of the Clergy; which yet perhaps some *Dracalike* Law-givers would have punished with death it selfe. Other severe Penances have they laid upon Adulteries and such other lighter sinnes, as they call them, which we shall meet with in their due places.

So as after all these scandalous aspersions cast enviously upon our holy Mother, who sees not that she surmounts in purity of conversation all her competitors; who whiles they taxe her, are willing enough to forget their own guiltinesse. Just as the *Partians*, who in fight with the *Romanes*, having slaine one *Rustius* a *Romane* Souldier, and finding in his pocket a ribaldish pamphlet called *Milofis* (as had belike as the cursed Monke *Dan. Constantine* wrote *De coitu*) cryed out upon the beastly humour

Such as the cursed Monke *Dan. Constantine* hath written in his Book of *Coitu* Chaucer Merchants Tale.

of

of these men which could bring bawdy papers into the field with them, whiles themselves who were thus clamorous had brought along with them no fewer then a thousand Harlots to follow their Camps. *Clodius accusat matronas.*

And as for purity of Doctrine, who can make doubt of their sensible advantage? What though they preach up the lawfulness of the publick Stewes, of a delusive equivocation, of the murder of heretical Kings, and determine of the horrid sacrilege of a mouse that eates her maker, the equality of Traditions to the written word of God, the inerrableness of a sinful and wicked man; an equall adoration to the stock and to the Saint, and a thousand such seeming heterodoxies? yet we must know that if the Church have defined them so, they are *de fide*, and must be beleevd by us to be no lesse true then the Gospel. Fond Hereticks will not know the Latitude of the power of the Church; but they must be taught that what point soever she shall determine, though it be but that *Toby* had a Dog, and that dog had a taile, it must in that name go currant for fundamental. Upon which weighty considerations it was (for once) that our *Bromiard* could say, that Faith and Christianity increase and thrive amongst them, like a full Moon, or a blind Horse.

Now on the contrary, if you look to the lives

Hen, Fides & Christi-  
anitas crescunt ho-  
die sicut Luna plena,  
Et equus coecus.  
Brom. V, Fides.



lives of the Opposites, you shall finde their very Leaders foulely scandalous, and infamously branded; *Martin Luther*, if he were begot by an *Incubus*, yet he was an honest Friar, as he could say of himselfe for 15. years together; then, as the World knows, turned Apostate: What though *Erasmus* and all other his adversaries confesse he was (setting his marriage with *Katherine* *Hors* aside, which in a Cloister they took upon as no lesse then sacriledge) of an inoffensive conversation; for although the wit of an hyperbolical *Balzac* can play upon him, and say he vomited as many times as he spake; yet he should have much adoe to finde that (though a *Gewan*) he was once drunk in his life, or guilty of any excesse: Yet if a cleane life, he had a foule mouth, as both the Pope and King *Henry* can witnesse, and which alone blazons him sufficiently; was taught by the Devil to cry down the Masse. What if he seriously and plainly confesse, that the Devil taking advantage of his former superstition urged upon him those arguments purposely to have driven him to despair for his guiltinesse of that Idolatrous service? that is all one, we must beleve it was done by that foule spirit in a way of hellish familiarity, and not in any hostile fashion; and though there be never so many proofes of his dying in a composed and Christian manner; yet we must be content to be faced down that he

*Luther. S. 7m. Cw. wv.*

Rivet. in Petr.  
sanct.

he was violently killed by the Devil whom he had served. For *John Calvin*, it is well enough known that the World rings of him as stigmatized and foulely criminous; howsoever *Geneva* magnifies him for Exemplary and Saint-like holinesse; and all men admire him for his incredible painfulnesse in his Station, having for 23. years together preached daily; besides his doubled Sunday labours, and his weekly Divinity Lecture in the Scholes, and all this not perfunctorily performed; howsoever then any wise man might well think how utterly inconsistent such a tedious toile can be with basely-lascivious thoughts and actions [*Ora. & tollas*, is the old and true word] And however the State of *Geneva* by authentical Testimony under their publick scale have fully cleared him from that malicious aspersion; yet it is enough that a *Balsac*, his professed enemy an infamous Apostate, hath said it; he cannot be innocent whom such a Saint accuseth, though fifteen years after death. As for another of their good Leaders *Huldricus Zuinglius*, did it not become him well, of a preacher of peace to turne firebrand of war, to change his Gown into a Corselet, and in stead of his quiet bed to die in the field? What, if it appear that he was importunately pressed by those of his charge to yeild them his presence amids their Troopes, not as a Souldier, but as a Pastor (though armed for more security) what if he were

were unhappily slaine amongst other his good neighbours (as it was the lot of that incomparable *Chamier* at *Montalban*) and after burnt by the *Tigurines* to ashes? And what if (for a marvellous Testimony of his honest intentions) his heart alone was three dayes after such his combustion found in that heape of ashes entire and untouched? yet how can it be other then a foule slur to his reputation, that a professed Preacher should be found thus dead, and wrapt not in lead but in iron? Whatever liberty latter times have taken, neither the Antient Councils abroad, nor our Orobone Canons at home, would have indured it; and we know who sending the coat-armour of a consecrated person taken captive to the Pope, could say, *Vide an hec sit tunica illius tui*; See if this be your soanes coat.

To let passe their guides, if we cast down our eyes upon their followers in general, Cardinal *Bellarmino* hath passed their doome roundly and soundly: As for the people (saith he) there are indeed in the Catholique Church many bad men, but of the Hereticks there is not one good: *Ipse dixit*; and if the Cardinals make up but one body with the Pope, by vertue of that union he can no more erre in his sentence then his Holinesse himselfe; and so *adversus est de hereticis*; the summe of all is, The Church of Rome after all slanders is holy; the

the opposite Churches after all Apologies are equally impure as she is holy.



#### CHAP. IV.

#### The triumph of Power.

**A**S in Glory, Pleasure, and Purity, so much more in Power doth our fore-  
said Mother of Rome exceed all her Rivals.  
Left you doubt it, her power is clearly  
seen in her mighty Jurisdiction, and in her  
miraculous operations. For first, what is  
it that her ministerial head wants of omni-  
potency? Ask *Moscow*, and he can assure  
you that the Pope is above law, against law,  
without law, and therefore can do all  
things. He can open and shut Heaven,  
Hell, and Purgatory; He can dispense  
with vows and oaths, inasmuch as in  
every promissory oath that a man swears,  
the Pope's power is tacitly fore-expected;  
He can increase the number of the Books of  
the Holy Scripture; He can canonize  
Saints, Depose and dethrone Kings, Dispose  
of all earthly Dominions; So as it was ac-  
curely distinguished by *Jacobus de Teramo*, that  
when

*Supra jus, contra  
jus, &c. Mscin. de  
Majest. Eccl. milit.  
l. 1. De summo Pont.*

*In omni promisso-  
rio juramento Po-  
testas Papæ exci-  
pitur. Reg. Caf.  
Jo. Bacon in 4.  
Dig. 25. q. 14.*

*Revif. du Concil. de  
Trent.*

when our Saviour gave charge to render unto *Cesar* the things that are *Cesar's*, he meant it for a continuance but onely for the present until the time of his crucifixion, telling us that when he shall be lifted up, he will draw all to him; that is (saith he) he will take away all the Kingdomes of the Earth from Temporal Princes, and bestow them upon his holy Vicar the Pope, by vertue whereof he can mould and frame Kings to his own pleasure; For example, he can command a King to take such a wife as he shall recommend to him; he can dethrone and depose the proudest Monarch; Yea what do I speak so narrowly and winningly of his power? he is *Rex Regum*, and *Dominus Dominantium*, the King of Kings, and Lord of Lords; every rational creature is subject to his rule and command, and in short he hath one and the same Tribunal with God himselfe; So as it was but his meet Title, that was in our time given to Pope *Paul* the fifth; *Paulus Quintus Pater Deus*; which after some agitation in the Consistory, was resolved upon by his Holinesse to be a Title not unfit for himselfe to own; *Genesius Sepulveda* would seeme to tell us no lesse; *Pontifex pro Deo habetur*; we account of the Pope as instead of God himselfe; Pope this height is for wonder, not for emulation. Now, what if a Saint *Chrysostome* shall say; He that affects a Primacy on Earth, shall finde confusion in Heaven;

Rodericus. *Cap. 1*  
Conscient.

*Ubi supra*  
*cap. 1*  
Omnis rationalis  
creatura. *Pater imperio*  
*subiacet*  
*ibid.*  
*Pater unum Tribunal cum Deo. ibid.*

*Ubi. Gratianus. Syn. Princely.*

*cap. 1*  
*Quicunque desiderat primum in terra, inveniet confusionem in celo.*  
*Chrysost. in Hierb. hom. 43. ibid.*  
*Ubi supra.*

That winde shakes no corne; certainly he were much too blame, that having the keyes of Heaven hanging at his girdle, would not let in himselfe.

If you think fit to look down to the subordinate Clergy, their power will be found no lesse then stupendious: As no Prelate but hath power to excommunicate, so their excommunication is dreadfully powerfull.

The Abby of *Fusliack* was horribly infested with flies; *Excommunicatio* said the holy Abbot of *Clarevall*; on the next morning those noysome guests are found all dead in the floore: A white loafe upon the words of excommunication passed turnes as black as a coale; absolved, turnes to the former hew. *Robert Brook* being excommunicate, (and by vertue thereof become *jumentum Diaboli*) the very Dogs refused to take the bones from his hands, which he offered unto them; and as readily snatcht away being tendered by others; They can give up whom they list to the power of the Devil, and rid whom they please from that evil spirit by their mighty exorcismes. And if but a peice of a Versicle of *Desponsatus* his Grammer be but muttered over the *Demoniack*, *Sarbasut hic*; &c. the soule spirit dares not abide by it: But if it be some stiffe Fiend such as the *African* conjurers of *Fex* were wont to stile *Aerie* spirits, let but St. *Francis* threaten to send *Fryar Juniper* to him, he dares not stand the in-

*Vita Bernardi.*

A. Roberto Grothead. Ep. Lincol.  
Vivaldus, Excom.  
est jumentum Diaboli.  
Olla tacta a Rob.  
Bros. excom. per  
Thomam Becker cano.  
noluerunt comedere. *Flint.*  
Ann 1176.

Mr. Clout in his  
moves to conversion.

Les African. descr.  
Africa  
Diabolo possidenti  
quendam, dicit  
Franc. Faciam Fra-  
trem Juniperum ve-  
nire contra te, nisi  
recedas, & Demon  
habito recedebat.  
Lit. Confess. Fran-  
cisc. Forcundatus  
fructu, 8.

counter;



counters; so as it was a word of unjust disparagement which *Chrysostome* could cast upon their Exorcists, *Nos miseri*; &c. miserable and woful creatures that we are, we cannot so much as expell fleas, much lesse Devils. But it is yet a far higher power which every Priest by vertue of his office can and dares challenge to exercise, even no lesse then to create his maker. *Cassianus* can tell you, *Licet Angelus*; although (saith he) one Angel can move one heaven, yet he cannot bring down one of those heavens to the earth. But a Priest can speedily and suddenly fetch the true body of Christ from Heaven to the Altar, even in so short a space as the Sun can diffuse his beames of light; Yea herein a Priest saith the Author exceeds the power of the Archangels. And I hope we shall not need to strive to go higher; and let this be the beginning of her miraculous operations, though ordinarily and constantly wrought. There is a world beside of extraordinary and occasional miracles whereby her Religion is not a little honoured and confirmed. Ywis, our Reformers must confesse themselves here to seek. Can they boast of a *St. Briget*, that having given a peice of Bacon to a fawning Curie, yet after he had eaten it found it a good dinner he needed. That but sigd a goodly horn Infant with a crosse, caused him to claime the wrongfully reputed father and to name the true; and was not

*Nos miseri & calaminosi qui neque culicem expellere possumus; neque Demones. Chrysostomus in illa Qui credit in membra faciet.*

*Licet Angelus possit unum coelum movere. Cassianus. Glor. Mand. 4. num. 6.*

*Licet Angelus possit unum coelum movere. Cassianus. Glor. Mand. 4. num. 6.*

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scalding there, brought it down into the valley, and washing it in a Well that sprang up there, purposely in the place quietly buried it and her selfe? Now in my minde, Dr. *Picardus* of *Paris*, the late ill-advised Editor of those uncomely relations of the Irish Saints, with so great gravity and authority, was much too blame to give the Hereticks such free leave to laugh at those too-admirable Stories, which otherwise they might have perhaps passed over without any great change of countenance, or at least with an easie smile; whereas now they cannot but laugh a good at his so prodigal indulgence and prodigious faith.

Can you brag of a Saint *Clara* that stood still from holy Thursday in the afternoon till the Saturday Vespers in one place [*nihil perpendendo*] thinking of nothing? wherein yet she had not so much patience as her Sister-Saint in *Ireland*, who putting her hand out of her window, had a Thrush came and laid her eggs in her hand; where the good woman stood stock still till those eggs were hatched, and in all likely hood staid not till the pretty Birds were fledged, that she might not lose the fruit of so great a mercy. In the meane time we must think the place was no lesse sweet, then was the musick of that grateful Bird.

Can they shew us such a merciful Saint as the good Abbot of *Willar*, who to save a poor big-bellied womans longing, killed his

*Rideant sane si volunt segreges hodierni. Fled. p. 161.*

*St. Clara feria 4 die Jovis sancto post vespere usque ad Sabathi sancti horam totum nihil perpendendo. Lib. confirm. fol. 105. Lib. de sanctis Hibern. præclar.*

*Willarum abbat Willariensis jelle oconomum bovem suum. C. 1. p. 105. The. Canon.*

*Exerm. Racedurg.  
Episcopus Chirothe-  
cas deposuit inven-  
te sunt in aere pen-  
pentes.  
Lib. de sanct. tribus.  
Fr. Conradus qui  
suscitavit quinque  
mortuos. Lib. Con-  
form. pag. 199.*

*Ingens multitudi-  
nis accessit &  
caput exerebant  
extra mare. Confor.  
Franc. Pisanianus.  
Lib. de tribus.  
201. lib. 1. 1. 1. 1.  
1. 1. 1. 1. 1. 1.*

*Unde Bufonem in-  
gentem &c. ecce  
corpus caponis cali-  
dissimum & olens,  
&c. Ibid.*

*Fr. Bened. de Are-  
tio multum devo-  
tus d. Danielis Pro-  
phetæ affectu vicejus  
sepulchrum, &c.  
Lib. Conform. fol. 73.*

his Oxe, and gave the poor soul a good  
puice of beele thereof, which yet was the  
next morning found alive soundly grazing  
in his pasture. Can they tell us of such a  
Saint as the holy Bishop *Eusebius* of *Raced-  
burg*, who thinking today his Mittins upon  
a spigat on the wall, left them hanging up-  
on the Sun-beames; right, so as *St. Bridget*  
likewise mistaking, hanged her wet cloake.  
Can they shew us such a *Theomasturgus* as  
Fryar *Conradus*, who raised five men from the  
dead; or such a powerful Orator as Fryar  
*Antony* of *Padua*, who finding his labour  
lost in converting the Hereticks, went to  
the Sea side and called the Fishes together  
both small and great, which in whole shoales  
assembled themselves, and lifting up their  
heads above the water, listened very atten-  
tively to his forcible perswasions, and no  
doubt could not but be turned Catholiques,  
as they plainly testified in their silence.  
The successe whereof could not but stir  
envy in the peevish Hereticks, who bidding  
the holy man to supper, set before him a  
great ugly Toad, urging him with that  
charge in the Gospel [*Whatsoever shall be  
set before you, eat*]; but he did onely make  
the signe of the Crosse over it, and it was  
suddenly turned into a goodly fat Capon,  
piping hot from the spit. Can they name  
us such a Favourite as Fryar *Benedict* of *Are-  
tium*, who having been much devoted to  
the blessed memory of the Prophet *Daniel*,  
had

had a great minde to visit his Tombe in *Babylon*; but being disheartened with the length of the Journey, and the feare of the Dragon that keeps it, one day as it happily fell out, an huge great Dragon appeared to him, and enwrapping him in the windings of his long-sweeping taile flew away with him roundly to *Babylon* (was not his heart at his mouth, think we, the while?) and set him down faire and softly close by the Tombe aforesaid; where he viewing that sacred Corps, made so bold out of his deep devotion to borrow a finger of it to keep for a precious Relique: When straightwayes up was he snatcht againe by that friendly Dragon, and carried gently and safely to his old Cell. Can they speak of such a Saint as *Christina*; who dying in her childehood was kindly welcom'd into Heaven, but was withal offered the choice whether of staying still there in happinesse, or returning to the Earth again for her greater merits in delivering poor souls out of their Purgatory torments? she like a most charitable Saint chooses the latter: Down therefore she comes to this lower World; where yet she so lives as not abiding the stench of the sinnes of men, she makes her residence on high, perching on the tops of the tallest Trees, and the loftiest Pinnacles, and satisfies her hunger with the milk of her own breasts: And why might not her Virginity afford her milk

(100)

G

enough

Vexillifer Christi.

*Lib. Conform. l. 1. Fructu. 10. pag. 140.*  
Orem sibi oblatam  
sic instruxit ut cum  
Fratres in Ecclesia  
cantarent, ipsa in-  
grederetur, ut sine  
alicujus informa-  
tione genna flecte-  
ret, vocem bala-  
rus emittens.

*Lib. Confor. p. 191.*  
*Franciscus* dicendo  
missam in calice  
araneam invenit  
quam nolens pro-  
ijcere, bibit cum  
sanguine, &c. fol. 72.  
*Aquam de Petra bi-  
bendam dedit, ora-  
tione sibi guida-  
culum animo, vesti-  
batur. Conform. 187.*  
*Capilli B. Francisci*  
inmissi muro fractu-  
ram redintegrarunt.

*Conf. fol. 193.*  
Nihil Christus se-  
cit quod *Franciscus*  
non fecit, immo  
plura fecit quam  
Christus. *L. Confor.*  
fol. 1149.

Fontem squæ mu-  
tavit in vinum in  
Marchia. Pag. 147.  
Christus semel a-  
quam in vinum  
mutavit, *Francis-  
cus* semel  
transfiguratus est,  
*Franc. vigesiet.*

enough out of her own store? Ask *Dionysius*  
the *Carthusian* else.

But not to instance in thousands: Can  
they sample us with such a patterne of  
powerful Sanctity as blessed *St. Francis*  
Christ's Standard-bearer, as they stile him,  
and Jesus typical; Heaven and Earth are  
filled with astonishment at his wonders:  
What should I talke of the petty miracles  
of the reclaiming of his Brother *Wolsey*,  
and instructing of his Sister *Sheep*; the o-  
bedience and homage done to him by the  
Foules of the Aire, Fishes of the Sea, and  
the Ants of the Earth; or the Spider which  
he willingly swallowed down his throat at  
Masse; creeping whole out of his thigh;  
or water fetcht out of the Rock to satisfy  
the thirst of that honest man which had  
lent him his Affe; or a lock of his haire  
laid in the crack of a riven Wall, making up  
the breach without mortery and a world of  
the like feates; the History of his wonder-  
ful Conformities to Christ published lately  
with great authority by *Christomieu de*  
*Pesle*, doubts not to tell you, that as he was  
conformed to Christ in his wounds, so he  
transcended Christ in his miracles: If our  
blessed Saviour turned some vessels of wa-  
ter into wine, *Francis* turned a whole foun-  
taine so; if our Saviour raised some few  
from the dead, he and his then-present re-  
tinue raised up no lesse then *thousands*  
After his death by his merits *thousands*  
souls.



souls out of Purgatory, as the Devil told a certain Baron living in the *Alpes* and with that traine his soul was seen by *Bernardus de Quinta Valle* in the forme of a bright Star ascending into Heaven, and was triumphantly met in the way by Christ and his blessed Mother, the Angels, the Apostles, Martyrs, and holy Doctors, and placed in a throne of the highest order of Seraphims the formerly vacant seat of Lucifer. Lastly, for it were easie to be endlesse; Can they tell us of any holy building that travail'd through the Aire (God knows why, and when, and whence) two thousand miles at once, as our Lady of *Lorettoes* Chappel did? Have they any such strange and faithful records as the Golden Legend, *John Capgrave*, *Speculum exemplorum*, and such other famous Monuments? which perhaps the Hereticks, and some ill advised friends may slander as lyes; calling them *Miraculorum monstra*, as *Melchior Canus* did, and stick not to say, that if the Saints in Heaven could know what is written of them, and could be capable of Humane affections in that Region of impassibility, they would surely blush for shame, to see such prodigious tales fained concerning them; and as they say, *Socrates* when he read *Plato's Dialogismes* could say, *Quam multa de me mentitur adulescentia*; so doubtlesse would they say; How many grosse lyes do these idle Cloisterers raise of us? Yet for all that,

*Franciscus* & scates  
sul supra milles  
mortuos ad vitam  
revocarunt, plus  
mille Drabolos  
ejecerunt. *Mart.*  
*Luther* in *praef.*  
*Germanici* libro  
praefat.  
Daemon Baroni cul-  
dam morant in  
Alpibus *Justus Ed-*  
*gobius* narrat mo-  
tem *Francis.* & sic,  
dum sunt ei intra  
plusquam mille pro-  
pago comitatus, quas  
suis meritis lib-  
eravit. *Ibid.* *Conf.* p.  
318. Obviam ven-  
runt ei ad caelum  
ascendens, *Christus*,  
mater ejus, Angeli  
coetus Apostolo-  
rum. Fol. 324.  
In supremo omni-  
um ordinum, i.  
Seraphico locata  
est anima *Francisci*.  
*Ibid.*  
Domus *Laure.*  
ter mora loco ab  
Angelis, i. per milli-  
aria 2000. *Turiss.*  
in *Praef. dist.*

How many lyes  
does this young man  
tell of me?

*Jn. Cogrove de  
vita St. Patrick.  
Sextus Rex Edward.  
in mensa sedens  
Westmonast. rise  
et dixit septem  
dormientes in mon-  
te Cello requies-  
cere jam 200. annis  
in dextro Latere,  
jam vertisse latus.  
Athenas. Cantuar.  
Hist. de hist. Ang-  
loy.*

*Diabolus in forma  
Christi apparere  
presumptio multo-  
rum Russos. Lib.  
consul. Conf. 7.*

*W. Chr. 11. 14.*

honest Catholiques do as verily believe that St. Patrick raised not onely Fota from the grave after he had lyeen there ten yeares; but also the great Gyant Glasse, a man of an 120. foot long, the Irish Kings Hoghead, an hundred yeares after his burial, and christned him, and freed him from his old torments? And that the seven Sleepers in Mount Celis after two hundred yeares lying on the right side, did on the suddaine for more ease turne them to the left; as fooles abroad do believe, that all the posterity of the Persecutors of St. Thomas Becket are at this day borne with long hairy Tails dangling down behind them.

No, no, all other pretended Churches may go whistle for Miracles; whereas *Lipsius* can tell you of the two Ladies that have done hundreds, and every story can informe you how frequently the retired Cells of holy Hermites have been visited by celestial guests. Only the spight is, the holy Book of conformities it self tells us that the Devil himselfe hath not seldome appeared to Fryar *Ruffin* and others of his Fraternity in the garbe and forme of Christ, and in such illusions hath so cunningly demeaned himselfe, that he hath dangerously deceived the beholders; and we know who told us that Satan himselfe is often transformed into an Angel of light: how all the easie is to discern the counterfeit Angel from the feall Devil. *Luther* himselfe, would pretend

Luther, Sermon, Gen-  
viviul.

to some such skill; for when a Neighbour  
of his, a Maid lying on the bed of her sick-  
nesse, had represented to her a very glorious  
apparition, which both she and her friends  
thought no other then heavenly, they sen-  
ding for *Luther* to behold that radiant spe-  
cacle, he straight resolved it was an evil  
spirit; charging the Maid to defie it in that  
name, and to spit at it; which with much  
adoe she at last yielded unto; whereupon  
that glittering Angelical apparition sud-  
dainly turned it selfe into an ugly Serpent;  
and crawling upon the bed of the sick per-  
son, bit her by the eare, and having drawn  
blood of her vanished. Some eyes are  
more piercing then others; howsoever there-  
fore advantage is hereupon by incredulous  
men to doubt, whether an ignorant Fryar  
can be more likely to discern which is the  
true Devil, then the wisest man was able to  
know (in a schisme of some fifty yeares  
continuance, when two or three Popes were  
rugging together by the eares for *Peter's*  
*Chaire*), which was the true Pope. Yet  
we must take it for a sure rule, that the  
Devil may appeare in all colours but  
white, and so long as he hath not a cloven  
foot, all is safe. In the meane time, the  
Miracles of *Rome* remaine quitted by all  
froward infidelity. The fond Hereticks  
are ready to choak us with *Esopians* and  
of a blinde man, and of *Luther* and  
and of the great Cures that were done by

Pyrrhus

*Esop.* Spito eura-  
occum, con-  
tactu pedum resi-  
mit claudum.

noD, mnd, mndal  
Autors

Nora quod Multi  
non sancti faciunt  
miracula; aut vi  
verborum, ut con-  
secratio Eucharistiz,  
aut vi parentelz ut  
Rex Franciz, vel  
illi de domo S.  
Pauli, aut arte ma-  
gica. Dominic. Felin.  
in Cap. Venerab. de  
Test.

Novz revelationes  
egent novis Mira-  
culis; Vetus au-  
tem doctrina sive  
de Lege sive de E-  
vangelio non indi-  
get novis miracu-  
lis, &c. Jo. Ferrus  
in lib. Judicium.

*Pyrrhus* his great Toes, yet neither of these  
were Saints; and to colour and excuse their  
impotency, can tell us of *John Baptist*, who  
did no miracles; and think to stop our  
mouthes with the profession of our *Felini's*  
*Adulterion sancti* &c. Note, first be, that many  
who are not Saints, yet do work miracles  
either by force of the words, as in the con-  
secration of the Eucharist, or by vertue of  
their place or family, as the French King,  
and those of the house of Saint *Paul*, or by  
Art Magick; and are apt to strengthen  
their conceit with that resolution of our  
famous Postiller *John Ferrus*, who tells us  
that new Revelations will indeed stand in  
need of new Miracles. But the old Doct-  
rine whether of the Law or Gospel, needs  
no new or further Miracles, since it is so  
sufficiently confirmed already, that if an  
Angel from Heaven should teach otherwise,  
and confirme his Doctrine by Miracles, he  
were justly worthy to be accursed. But  
let them enjoy their own dull inefficacy,  
and rest content with their own confessed  
disability; we see in the meane time how  
just reason the Church of *Rome*, hath to  
triumph in the visible power of her unlimi-  
ted Jurisdiction, and of her (if not incre-  
dible) yet unparallelable Miracles.

CHAR.

## CHAP. V.

*The triumph of Piety or Devotion.*

**A** Professed purity of life without true piety in the heart, is no better then gilded Hypocrisie; Sincerity of Devotion is the maine ingredient to a Saint: And herein, if it may appeare that our said Mother of *Rome* doth as far exceed all other Churches, as her seven hills (where she sat of old) do over-look the *Martian Vally* (where she now resides) the day and the cause is clearely ours. Now then, what do we account Devotion, but fasting and praying, and all other acts of Religious worship? In all which, who dares offer to compare with the great Metropolis of Christendom? First of all her Fasts, and her Feasts; do as it were divide the yeare betwixt them; and are not those Fasts as solemnly and severely kept, as if all men from the cradle had taken example of *St. Nicholas*, who (they say) when he was an Infant, did two dayes in the weeke (Wednesdaies and Fridaies) content himselfe with sucking but once a day.

As

As for wine and sweet meats, they break the square how plenteously soever poured down; It is flesh that breeds the curse. In the great Deluge, the sea cleaved the curse; onely the Earth and her store contracted impurity; Let the mawe be crammed never so full with the most delicious and proritative fish or viandes, and let them swimme in the most inflaming liquor, here is no Fast violated: The Lollards are strangely mistaken; it is not abstinence but change of diet that makes an holy Fast; And what a vain brag it is of their great Champion, *Nostre compotationes*, &c. Our compotations are more sober then your Fasts; And fall unjustly doth *John Gerson* check our holy Masters with the Proverbe of the Theological Wine and the *Jacobites* Cakes; Neither is he worth his eares that hath not learn'd to distinguish betwixt *Jejunium Jejunii*, and *Jejunium Jejunantis*; and that cannot both commend, and brag of fasting with a full panch. But to speak ingenuously, it is not a meere not eating that is so pleasing to God; for then *Apollonia Scbriera* who received no food into her body for ten yeares space, should passe for Saint of greater merit then any History before recorded; and *Esgerwangen* a maid of *Mour* should go beyond her in reputation of sanctity, who fasted sixteen yeares from any bodily food; but therefore onely is fasting acceptable to God,

*Chamur.* Nostre compotationes sunt modestiores vestris jejunis.  
*Vinum Theologicum & Tortz Jacobitarum in proverbium abierunt. Jo. Gerson.*  
*Alex. Alensis.*  
 Pleno laudant jejunia ventre.

*Gußelm.* Fabricii Observat. Medic. Cent. 5. Domino Brederodio.



God, for that it gets us a stomach to our  
 devotion; So as *Crisostom*, had reason to  
 say, *Iunium sine pietate ieiunat*. A Fast  
 without Piety may fast for any acceptance,  
 but God will measure Piety by the of  
 prayer. What Church under Heaven is not  
 over-matched by the *Roman*? Tell me  
 where else ye can finde the perpetuity of a  
 forty-hours Letany, upon all publick occa-  
 sions of Drought, Raine, Famine, War, Pesti-  
 lence? where so solemn Processions? where  
 such thraves and lasts of private  
 Oraisons, which without the well-devised  
 helps of stringed calculation, could never  
 keep even reckoning? where such a world of  
 multiplied Rosaries? where such  
 Masses and Dirges, and funeral Obsequies  
 for both alive and dead? Shew me else-  
 where another *Egidius Albornotus*, that by  
 his last Will and Testament took order for  
 fifty thousand Masses to be sung for his  
 soul: shew me where so many thousand  
 Torches are flaming at a Cardinals Funeral,  
 that the waxe amounts usually to no lesse  
 then sixe thousand, or eight thousand  
 pounds: And no marvel; for whiles some  
 Religions rest piously contented  
 with the care of pleasing one Mediator, the  
*Roman* abounds with as many Mediators as  
 there are Saints and Angels in Heaven.  
 They have learned better manners then to  
 rub in rudely to the presence, and to presse  
 to the chaire of State; and to hurt out their  
 bold

*Crisostom. Serm. 40.*

*Genesius Sepulve-  
 da in vita Alborno-  
 notii Cardinalis.*

*Lib. Ceremon. Sacr.  
 Tit. de Cardinal.*

*Genesius Sepulve-  
 da in vita Alborno-  
 notii Cardinalis.*

*Lib. Ceremon. Sacr.  
 Tit. de Cardinal.*

*Genesius Sepulve-  
 da in vita Alborno-  
 notii Cardinalis.*

Nobis non opus est  
Armenibus &c.

Xenoph de ex-  
pedic. Cyri.

Pallori et Febri-  
fana fecerunt Au-  
gust de Confessu  
Evang. l. 1. c. 17.

Haytoni Pallagion  
terra sancte.

bold petitions to the King of glory: They are taught (wherever they are) to the contrary) to make use of all ad- dresses to some friend or acquaintance; and speed in their suit, that they may for this purpose, how happy they are in the variety of their celestial benefactors. The gods were the Pagans of old; to whom such mean ill-chosen Deities! The Thuriars, if the North wind do but bluster a little, they threaten Navy of their enemy, clattering the ships one against another, straight-waies are ready to sacrifice that propitious deity; and now when the Romans erected Temples to sickness and Ague, for a better success to Grace; But the Philosophers and Astrologers know where to find the sanctified and Canonical, and upon all occasions they can implore a blessing for a benediction upon their day for their Patience, their Corn, on the Virgin for their Herbs, Roots, and Fruit, &c. As for the Marmar, they have plenty, for fear least it should not be at leisure, or other employed in the vast elements of St. Clement, St. Barbara, St. Peter, the Archangel, or the Promptory, they are ready to ply their petitions, that

that he would hold still his whip from  
resting too hard upon their backs, and  
how can they miscarry under such  
lashes?

Add to these the settled course of  
Canonical houres, which either on  
occasions may intermit; or (if a necessity  
intervene) must be as necessarily redeemed  
with all speed, lest the suppliant should dye  
in Gods debt: Yesterdayes task  
may be done to day, this day's to morrow;  
however the grumbling votary (of  
the burden) is ready to say, Su-  
perfluous day is the evil thereof; In  
Luther when he was a Friar at  
himself a true paymaster, that he  
still lockt up himselfe close to  
debt of his omitted devotion:  
long: In the performance whereof, so that  
the number be kept up, it matters little what  
the intention of the thought be: that  
the Beades knock, and keep fast reckoning,  
let the eyes rove, and the eares listen, and  
the feet walk, and the heart rave, the  
work is both done and accepted.

Now for the better fixing of thoughts  
which are apt to wander upon all occasions,  
and for the heightening of devotion, they  
have their sacred Images, before which they  
are lowly Prostrate, adoring not the statue  
or picture it self as such, which even the  
heathen Idolaters professedly abhorre; but  
the same represented by it. And what if

H 2

their

Luther Serm. Com-  
viii.

Non est de ratione  
orationis ut cogi-  
tet oras de ipsa in-  
cutione & Suarez de  
Orat. lib. 1. c. 4.

Sacram Imaginem  
 Di Ies. Christi æquo  
 honore cum libro  
 Sanctorum Evan-  
 geliorum adorari  
 decernimus  
 Concil. Occum.  
 Const. 8. Can. 3.

Spalar. part. 3.

SAOIAI 25. 115. 116.  
 -1203. 11. 116. 117.  
 116. 117. 118. 119.  
 119. 120. 121. 122.

their St. Thomas, and that be that  
 the resemblance of the same with  
 the same act of the Proto-  
 type; which the Fathers of  
 Constantinople, and so the I-  
 mage of Christ, where-  
 unto they have been a generation  
 of the Book of the Holy Gospel, yet they  
 are under a sufficient guard of distinctions to  
 free them from the imputation of any but a  
 mis-interpretative Idolatry; and what  
 though it be confessed that the subtilties of  
 those intricate distinctions is such that plain  
 unlettered Laicks, not understanding them,  
 do commonly misbestow divine worship  
 upon those stocks and stones; and though  
 Pope Gregorie himselfe, professedly forbade  
 their adoration; yet we have learnt of Gre-  
 gorie de Valentia, that whiles the holy Apo-  
 stle Peter, tells us of some abominable Ido-  
 latries, he plainly intimates that there are  
 Idolatries, not abominable, such as these  
 now used under the Gospel in spight of all  
 sacrilegious Iconoclasts, not as Lay-mens  
 books for history onely, but as the sensible  
 helps of pure devotion. Furthermore, who  
 can be ignorant of those sweet ditties, and  
 Angelical Hymes, (far beyond some of Ma-  
 rianæ Canticles) wherewith their devotion  
 is not a little elevated, in the severalties of  
 their hoy Offices; so exactly revised of late,  
 by their onely Poetical Pope Urban the 8th.  
 that there are no fewer then 900 false quan-  
 tities.

tities (if we may be  
 in them; although the  
 will be apt to wish that his  
 ther bestowed his paines  
 faulty sense of the profe,  
 in their late corrections, they  
 trusty Tinkers;) pretend  
 hole, made two: For  
 Innocent himself be heard speake, your Bro-  
 therhood (saith he) requires to know, why  
 how it comes to passe that whereas in the  
 secret service of St. Leo according to the old  
 Copies it was wont to be  
 we beseech thee that this our prayer  
 be available to the soul of thy  
 now in our late missals it runs thus  
 beseech thee O Lord that by the intercession  
 of St. Leo this prayer  
 which (saith the said Innocent) must be so  
 understood, that our prayer  
 be available in this regard, that the Saint  
 above may be more and more glorified by  
 the faithful on earth. Thus cunningly is the  
 cat turn'd in the pan; and instead of our  
 well-wishing to Leo, Leo is become an In-  
 tercessor for us; and the improvement of  
 our devotion must be, that the Saints in  
 Heaven may more palpably rob God of his  
 honour. But this is but the Heretiques gloss  
 of Burdeaux which mars the Text; and so  
 let it passe.

As for the particular exercises of devoti-  
 on which consists in the Benediction of  
 things

Tertio loco Tua  
 Praternitas requi-  
 sit quare fuerit  
 muratum &c.  
 Innocent. P. de Ce-  
 lebratione Missae  
 Cap. cum Marchas  
 etiam cit. Jo. de  
 Neapoli qu. 41. ad  
 2um.

post et sup ad ill  
 uq. m. 24. 25  
 simon. h. 24. 25  
 m. 24. 25  
 m. 24. 25

things, consecration of  
 solemnization of time  
 Saints, hallowing of Bel-  
 vine Patrons of Cities and  
 cization of Devils, hallow-  
 ing of Reliques, whereof  
 so much is mentioned in the  
 liques? where did you hear ever  
 a rose blessed on a Christmas  
 the Sunday of *latary* *Jerusalem*  
 great Potentates of the ear  
*Peter's* successor) as *Pius* the  
 the second of Scotland, *Sixtus*  
 Prince of Parma; where  
 Banner, blessed with the  
 victory, as in 88 & where,  
 from the bodies of *Peter* a  
 I would fain see any Reli-  
 ven yeild such a benedi-  
 as his Holiness useth, over  
 serves for the making up of  
 wherein he prays to God  
 That thou would'st be pleased  
 these things which we have  
 fuse into this vessel prepared  
 thy name, as that by the v  
 honour which is done ther  
 vants may have all our crimes  
 the blot of our sins wipe off,  
 tained, and graces conferred,  
 together with thy Saints, and  
 ones, we may merit to attain everlasting  
 life.

Ut ea que in hoc  
 aquæ vasculo præ-  
 parata ad nominis  
 tui gloriam infun-  
 dere decrevimus es  
 Lib. Sac. Cerem

The



The ignorant Protest ask his Holinesse for his ground of warrant he ha a Petition? when God promise to grant a request / to ture? who might as well quar the Energetical prayers of the Church, which hang upon the same string As those which are used for the exorc Rue, Hypericon, Aristolochia, and holy Ingredients for a powerful sum against Devils, for the blessing of the way of cure of Diseases, the hal'owing of the Corner-stone in buildings; of Vestments and Altar-cloathes, of Graines, Bracelets, of Chalice, Be all other holy Utensils, and a world like implorations; not considering that word is Univeral, *Quicquid petieritis*; and that besides, both the Church and his Holinesse being freed from the danger of error, may safely say; *Quod volumus sanctum est*, What we will is holy.

Now upon all these occasions I cannot but blesse my selfe to see the reverent scrupulosity that is used in meddling with these holy things. That in an holy Procession on *Corpus Christi* day, no Lay person may so much as look out of their windowes: That on that day no Relique of any Saint may be carried; That on other dayes no Image of the blessed Virgin, or any Saint may be carried about, save onely those which are picture

Non e fenestris inspiciant laici.  
Gavant. Prov. 4.

red

Corporale non debet tangi a Laicis, nec a sacris faminis. *Ab. Mediolan. Eccles. 6. Sacrat.*  
 Post primam Lotionem potest tangi & reparari. *Ex. Syl. V. Corporale.*  
 Unde non placet Sanchez qui eos tangi a feminis concedit. Can. tit. Agnus; neque laici eos tangerent, neque forcipe, neque chirothecis, sed clerici in sacris. *Enchirid. Epor. Gavarr. Tit. Agn.*

red in silk or woyen work: That the Corporal cloth may not be toucht either of any Lay-man, or any of the holiest Priests, till after the first washing: That the Altar-cloathes must have their peculiar Brushes; That no gloves be worne in a Quire; That no gilt chalice may be used; That no *Agnus Dei* may be toucht by a woman; the liberty whereof given by Sanchez, the Jesuite is shrewdly checked; and a thousand the like Curiosities which do sufficiently argue the awfull respects which they beare to the very circumstances of their Devotions: But what shall we say to the substance of their highest act of Piety? If some villainous heretical mouse shall have unhappily light upon a consecrated host; let Peter Lombard the great Master of sentences be ask't, *Quid sumit mus?* What doth the mouse eat? He will answer you, *Deus novit*: God knows, and it is his wisest way to do so: For, if he shall say, A wafer, it is Heresie; for consecration is past; the bread is transubstantiated into the body of Christ: If he shall say, The body of Christ; how odious it sounds to seek a Saviour in a mouses belly? Hold thine own Peter; there is no safety but in silence; neither can we be too chary in the management of such sacred matters: For example, So it was; that in a certain Town wherein the Pestilence raged greivously, a poor hosteler lay infected on a pad of straw in his stable; sends for the Carate of the place

place to give him the Sacrament; the Priest, being (as he had just cause) fearful to come over neare to the contagious person, got a long stick, and in the cleft thereof put a consecrated host, and so offers it to the sick man; the cleft being somewhat too wide, the host slips out, and falls upon the ground; there being then (as it fell out) divers Gossings in the roome, they straight run and gobble up that sacred morsel; yet so, as that by reason of their likeness to one another, the amazed Curate could not distinguish which of them it was that was guilty of that horrible sacrilege; the distressed man pitifully bewailes that woful mishap; order is taken (besides his own penance) that the whole gaggle of those Gossings must be burnt to ashes, and those ashes laid up in the Sacrary; so the ill-bestowed deity is sure to be met withal somewhere. The Relation I had from sure hands; which, or the like accident might occasion that Act of the Church of *Milaine*, forbidding absolutely in a time of Pestilence to give the Sacrament *cum instrumento*; whiles yet others allow it to be given in a Silver-spoone, where is not the like danger of miscarriage.

But I must needs take leave to wonder how this care can consist with the relation which I had made to me by Dr. *Tilenus*, a man both famously learned, and undoubtedly creditable; who told me, that coming through *France* hitherward, lodging in the

Eucharistia in peste non debet ministrari cum instrumento. A. Mediol. Eccles. de cura poss. c. 15. Alii concedunt cum Cochleari argenteo. Vener. in Exam. Epist.

mandat. de. with  
argenteo cochleari  
concedunt. in 11  
concedunt. in 11  
concedunt. in 11  
concedunt. in 11

the City of *Rouen*, there fell out that night a dangerous fire not far from his lane; which being at last happily quenched, moved much matter of talke to the neighbour inhabitants; amongst them the next morning he heard an old woman had a black smith discoursing of the business; Had not I (said the woman) obtained of the Curats to cast the body of a Witch into the flame; that fire would not have been quenched; Tush, said the Smith (who perhaps might have some tincture of Huguenotisme) had not I procured the next house to be suddenly pulled down, your devise & the Curats had not sav'd the whole Street from burning. Was there ever heard of such a receipt for fire? That a Christian should burn that which he adores? Let that old woman by my consent passe for a Witch, that made no bones of offering this tort to a Saviour whom she had formerly abjured, rather then so soule should be practicable: Yet those Catholiques bear a fairer respect to the Sacrament then so; who were wont to hang it on the Church doore for blessing of the Aire, for preservation against Hailstones; A practice which yet is forbidden by a Provincial Synod, seeming indeed very improperly to encroach upon the Office of the *Agnus Dei*, whose best and well allowed use is (not to be hanged up on trees to procure fruit, or to be cast into the field to mend the soile) but that the waxe

Non adhibeatur  
in vulvis coelestis  
contra Grandinem,  
beneficendo  
rem. Prov. 3. Sav.  
V. Sacer.  
Eorum cum adole-  
atur ad suffomiga-  
tionem contra  
Tempestates.  
Non suspendantur  
in ramis arborum,  
Sec. Ezech. Ep. Tit.  
Agnus.

of it be burnt for a suffumigation against  
Stormes and Tempests: Neither can it be  
denied that the Prelates of the Church un-  
der the Roman Altition are worthy of great  
commendation for their care in providing  
for the honour and safety of the Eucha-  
rist; ordaining that every eight day the  
holy parcels be renewed; and that every  
carelesse Curate which shall suffer his  
parcels to putrifie in the Pire, shall pay ten-  
ty dayes severe penance for his neglect:  
which lest it should fall out for want of  
light, it is ordered that a Lamp shall hang  
alwayes burning before the Eucharist; nei-  
ther is it fit that a Divine power should  
dwell in darknesse. But amongst all their  
acts of Piety, none is more eminent then  
those that concern the Saints, whether in  
their Canonizations, or the Adoration of  
them and their Reliques. As for the first,  
I cannot wonder enough why his Holinesse  
when he goes about that act of his Apotheo-  
sis, should need publicly to protest, that he  
intends not to do any thing that may be  
prejudicial to the Faith, or to the Catho-  
lique Church, or the honour of God; doub-  
tless he were very hard-hearted that should  
not believe him without any such passion-  
ate asseveration: But I perceive there is  
somewhat in the winde; For besides the  
many counterfeites that there are in the  
World, which are ambitious of Saintship  
(as the holy woman in *Beffia*, whereof

*Quod dicitur in*  
*Pixide, custos ca-*  
*rum. 30. diebus*  
*positas. Ex. Sylva.*  
*Euchar. 2. q. 9.*  
*Anre Eucharisti-*  
*am semper ardeat*  
*lampas. Ex. Prov. 1.*

*Papa facit protesta-*  
*tionem, Ex. Lib.*  
*Sac. C.*

Gerson speaks; who professed to read al mens  
sins in their foreheads; and that he would  
every day deliver three souls from hell.  
And that other extatical Dame, who  
pretended an union with God, and  
humanity; or *Magdalene de la croix*, or the  
holy maid of *Kew*, or the milliner  
celle of *France*) It seems (as I learn from the  
book of Holy Ceremonies) that he was  
once compelled to Canonize a Saint  
against his will; and so, had need to cry,  
*Domine vim patior*; But, if that were all,  
why doth he now, that he is free from all  
constraint, so oft and earnestly call on  
the people to pray, that God would not  
suffer his holy Church to erre in that act he  
goes about; Now you may be sure the He-  
retiques will not stick to say, If his holiness  
were conscious of his own indefectibility, in  
this service, he would save his breath for  
another purpose. It is true, and they take it from learned *Vi-*  
*waldus* (for which he cites the glosse also)  
that Canonization of Saints, and probation  
of miracles is one of the greatest and weigh-  
tiest businesses, that can be proposed among  
Christians, and is no lesse then *de fide*; For,  
as the same Author out of *Ambrosius Cathari-*  
*nus* truly observet; If one Saint may be  
doubted of, why not another; and so the  
Heretiques should be in the right, whiles  
they teach it to be a matter of much hazard  
to call upon the Saints; which were horrible

Sape in Canoniza-  
tione Sancti. monet  
omnes precantur ne  
permittat Deus ec-  
clesiam suam errare.  
*Lib. Sacr. Curam.*

Canonizatio ex mi-  
racula probare est  
una de majoribus  
causis que inter  
Christianos proponi  
possunt, et questio  
est de fide, ut ait  
Glossa in sedis  
*Vivald. candel. parte*  
*3. a 19.*

Si unus Sanctus vo-  
catur in dubium, e-  
tiam ceteri vocari  
possunt &c.  
*Ibid. Vivaldus ex*  
*Ambro. Catharino.*



to affirm. When therefore they shall look into the Calender, and shall find some Saints that were not so much as men, and more than so much as honest; how can they be so? But say as some scholastic did of the Saints, they that make them are like unto them, and rather incline (as *Erasmus* professes) to say *Sancti Socrates ora pro me.*

But the best like the World is out of fear of too much over-lasting in this kinde; for that it is taken for a fatal rule that the Pope commonly survives not this act of Divine state, above one year after he hath performed it; which *Pere Matthieu* instances in some formidable particulars; And I see no reason why his Holiness should be of the minde of his *St. Francis*, to say, *Bene veni at soror mea mors;* Welcome good Sister death.

As for the old and true Saints, the very Heretiques themselves perhaps are not so destitute of grace, as to deny them any honour under divine; especially the blessed Virgin; as she well deserves to be high in their books, above others; but they are too strait faced in standing upon the same terms; with *St. Bernard*, the Devout Abbot of *Clarevall*; who in opposition to the new-creation of the feast of her conception when it was suggested; that men could not easily offend in giving too much respect to that blessed one; could answer; *Honor Regine diligit justitiam*, The Queens honour loveth Justice.

*Pere Matth.* instances in *Clem. 4.* and *Adrian. 6.*

*Fr.* admonitus a medico mortem appropinquare, *Bene veniat* (inquit) *soror mea mors.*

*Lib. Conf. p. 315.*

At valde veneranda est mater Dei. Bene moneus honor regine diligit justitiam. Et in super Virgo Regia falso non indiget honoris titulo.

*Bern. ad Canon. Lugdunens.* de festo conceptionis. *Sed.*

But

But as for the Saints of the new Edition, they carry no more credit with them, then the new Gospel of the *Frassicans* and *Beastidines*, which under the name of the *Evangelium Hermum*, mentioned in the *Revelation*, they would have foisted upon the world, for which they are justly branded by our *Chaucer*.

Now, if the Saint bea nullity, what is the adoration? I cannot but be sensible of that secret envy, wherewith malignant eyes look upon the honour that is done to these Beatified souls, and much more to the Canonized; Their Holidazes, Vigils, Octaves, their Temples, Altars, Thorifications, their Invocations, Oblations, Nuncupations of vows, their Elections to the publick Patronage of Cities and Countries, the Pilgrimages to their shrines, the decantation of their miracles, the Veneration of their Reliques: And if it have falne out that there hath been a discovery of any pious fraudes in any of these, as for example, if there have been any frequens resort of Pilgrims to his Golden Lupa within two Miles of *Wurtzburg*, which after proved to be but a Bitch which a lewde Churchman had interred there, as *Luther* tells us, what sport do the Heretiques make with this mis-taken peice of Devotion; whereas they might at their lips did not hang in their light, see many notable monuments of both ancient and modern Saints, and many precious Reliques worth

*Luther Serm. cxxvii.*  
Also *Hermanus* the founder of the wicked heresie of the *Frederick* was honoured for a Saint every year after his death; after his body was taken up, and buried, *Frederick v. Her.*

the wiping of their eyes to behold; as St. Joseph Breaches (and if you will, *Lippin* his offer'd to our Lady to hug) St. Anne Combe, *Julia* his Lantern, and a thousand such. But amongst all the rest, who would not be eager to see those Immortal Reliques; The feather of the Archangel, which the Pardoner (had it not been purloined) would have shewed to the admiring multitudes; And the red Velvet Buckler now still reserved in a Castle of Normandy, which the Archangel *Michael* made use of when he combated the Dragon. Howsoever, I do not apprehend so much miracle in the preservation of these Monuments, as in their supernatural multiplication; that the Cross which once *Simon* of Cyrene bore on his back, should now be able to load a Ship; That whereas *John Baptist* lost but one head, now there are two sensibly to be seen: one at *Arles* in France (as our *Rhenish* nation) the other in St. *Sylvesters* Abby in Rome; besides the scattered parcells of it in several places.

Now in all these respective circumstances of Veneration, well may the *Roman* Catholic (I throw away, of all theirs (according to that of the Psalmist) *Sicut honor* *Dei* *all his Saints*: But in the meane time, what becomes of the most eminent and best deserving professor of Protestantism? What? 'Tis but this? He dies and is tumbled in to an hole, *Mortuus est, sepultus, sine cruce,*

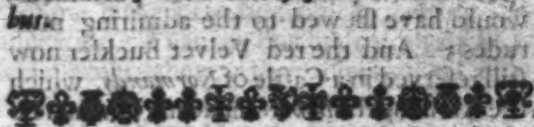
Mr. Clover, his Motives.

Upon Matib. 14.

*Eisfm.*

*sine*

*for a long* and his memory dyes, and lies buried with him without any Epitaph, but dead and forgotten; yet his obstinacy talks confidently of a blessed Triumph in Heaven, far surpassing all the pompous commemorations upon earth; and pleaseth himself with that of Solomon in spite of all malice; *Memoria fusti in benedictionibus*



# CHAP. VI.

## The triumph of Ease.

**T**Here are excellencies which are so hard in atchieving, that they scarce require the cost of purchasing; like to some sweet kernel which lies inclosed in so thick a shell that it is hardly worth the cracking: Give me those contentments which besides their value and pleasure in their enjoyment, are justly commended by the ease of attaining them: Such is the *Roman* profession; The dignity whereof is equally matched with the facility: Perhaps our holy Mother will give me little thanks for this praise; as affecting rather a sterne

a sterbe austerly and deep mortification in the practice of her Religion; boasting of the harsh discipline and exact rigour of her Clients; showing with much gloriation their stinging Hair-clothes, their bloody Whips, their knotted Girdles, their rough and patched Garments, their barefoot Walks, their uneasy Lodgings, their broken Sleepes, their purposely disguised Habits; rejoycing in the ambitious contestation betwixt her St. Francis and her St. Clare, whether Coats should be more coarse and busily; upbraiding the Hereticks with their apparent Delicacie, the nice curation of their Skin, the softness and cost of their Attire, the curiosity of their fastidious Mawes, their sinking in their Down-beds, the perpetual Frolicks of their Feasting, and the pleasures of their continual Disports: And surely, as to the former of these, the plea cannot be denied to be just, and incapable of contradiction. What Heremites, or Recluses can the Protestant Churches boast of? What woolward penances, what weary pilgrimages, what bleeding backs? Onely they pretend for themselves thus; If the body of Piety be yours, the soul of Piety is ours; If the *Roman* Catholick have the sower face, the *English* Catholick hath the sadder heart; if the one profess more mortification of the flesh, the other more deep and lively stirrings of the spirit.

And St. Clare was found the courser.  
Lib. Confer.

no. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

But let not our holy Mother stand too stiffly upon the termes of her outward rigidities; Her Opposites will be ready to clasp her in the teeth with St. *Pauls* check, That bodily exercise profiteth little; and to put her in minde of what her dearest Son St. *Francis* said once when it was too late; That it repented him he had used his Brother Body so hardly; and what another that had more wit, and no lesse holinesse then he, even St. *Bernard* himselfe said; who lamentably complaining of the wrong that he had done to himselfe by his undue austerities, whereby he had disabled himselfe to the publick services of his holy Devotions, hath left this caveat behind him for all posterity, *Cavendum est, &c.* Heed must be taken saith he, lest whiles we whip too much [*Salutem perdamus*] we destroy our health, and whiles we seek to subdue an enemy, we kill not a Subject.

Rather, notwithstanding the ostentation of these outward penalties, let not our holy Mother suffer her selfe to lose the praise of the facility of her Religion; For as for these bodily penances whether voluntary or imposed, the Opposites make light to be out-done by them; and are ready to say, that if the sin of the soul could be done away with a little smart of the body, they would think it a very easie condition; avowing that the inward acts of true mortification (which they practice) are Scorpions

*Cavendum est ne  
dominimis flagellare  
cupimus, salutem  
perdamus; & dum  
hostem subigere  
querimus, civem oc-  
cidamus. Bern. de  
Septem grad. Confessi.*



insin comparison of those Flea-bitinges! They can twit her with ill patternes of bodily sufferings not inferiour to hers; The *Mattarii* amongst the *Manichees*, lay as hard as her Votaries: The *Bealites* spared their flesh lesse then her cruellest whip-stocks; The *Charinarii* can keep as strict a Fast as theirs if but for *Araxbur* their *Sergius* his Doge: The *Turkes* can keep a more abstinent Fast till they can see a Star; the *Atabucmetan Deruises*, the *Bonzes* of *China*, the *Menegreros* of *Pegu*, and *Bramas*, and other the Votaries of the *Indian Pagodes*, put themselves to more paine then the most selfe-afflicting *Capuchine*, yet never the better; And can tell her withall, that she withall these shall for a cold thanks for their labour, heare from the mouth of God, *Quis requisivit?* Who required this at your hands? Let her therefore (if I might be worthy to advise her) stand upon those easie tasks of Piety and Religion, wherein she goes farre beyond all her Corrivalls. For, whereas the fond Protestant professes with *Luther*, that he findes it a very hard work to pray; for as much as the heart being forestalled with worldly thoughts, is not easily reduced to a praying condition; and the minde of a man is still apt in the holiest action to be volatile, and lies exposed to a world of distractions, and much struggling there must needs be to work that froward peice in our bosome to a meet apprehension of that in-

*Mattarii quidam Manichei qui in maris dormiunt, Cyr. Augst. contra Faustum. l. 5.*

*Vid. Fernand. Mend. de Pinto.*

*Exemplo meo didici difficillimum esse opus, Orare. Luther in Psal. 51.*

in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.

Non est de ratione  
orationis, &c.  
Supra. cit. Ex.  
Sunt de Orat.

Sufficit de deo co-  
gitare, ibid.  
Sicut Verba incan-  
dantes vim habent,  
&c.

in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.  
in hisp. lib. 1. c. 1.

Respondit Sacer-  
dos, Sicut lapis pre-  
ciosus auge valet in  
manu imperiti; sic  
preces, &c. Anto-  
nia. Sum. Part. 3.  
Tit. 23.

finite Majesty whom we speak unto, and to those holy affections and divine ravishments of spirit which are requisite in that man, who desires to pour out his soul to God with sensible comfort; the more favourable Oracles of *Rome* teach us, that there needs none of all this; *Ut quid perditio hae?* It is not necessary saith her acute *Saints*, in prayer to think of the thing signified by the words; neither is it essential to prayer for a man to think of the speech it self; it is sufficient to think of God to whom he speaks; He that wants Devotion, saith *Jacobus Graphius* sine not; As the words of a Charmer (saith learned *Salmeron*) have their force and efficacy though they be not understood of him that utters them; So Divine words (spoken with a good and simple intention) have force and virtue to disperse all the power of the Devil. To what purpose then should any man rack his thoughts to bring and hold them in a due fixedness upon the matter of his prayer, when the very sound of the words will do the feat without the concurrence of the heart? And this *Antoninus* illustrates by a witty example; One propounded this Question to a learned Priest, whether the prayer which he understood not were equally effectual with those which he spake with understanding; and received this answer; As a precious stone saith he is of no less worth when it is in the hand of an

un-

un-

un-

unskilful man, then when in the hand of an expert Jeweller; so are good prayers. Cardinal *Cajetan* therefore was foulely overseene, when he flatly determined that it would be more to the edification of mens souls that prayers should be made in their own Mother tongue; wherein it is some marvel to see him seconded by *Fisher* the Jesuite in asserting of that, which his fellow *Ledesma* termes no better then a profane recitation.

What Latinity there is in *Opus operatum* it matters not, I am sure there is much ease; Well fare *St. Dominick* therefore who (they say) by Revelation brought up that order of the set number of our *Paters* and *Aves*, (which costs us no paines but Lip-labour) although it seemes he fell somewhat too short in his reckning; halloeing but 63. *Aves* to the *Corone* of our Lady, in remembrance of her so many yeares, that she is said to have lived upon earth; whereas now more accurate search hath found them to be 72. I am sure there is no fervent prayer raised out of a recollected and well wrought heart which requires not more true labour then an hundred formal *Rosaries*.

And whereas the Protestants and all religious Christians in all other Churches think it concerns them highly to meditate in the word of God day and night, and to labour earnestly to inform themselves in all points

Magis fore ad edificationem Ecclesie ut preces vulgari lingua conciperentur. *Cajet. resp. ad Artic. passim.*

*Fisher* Confer. with *Dr. White.*

Biblia vulgari lin-  
gua edita non pos-  
sunt legi neque  
retineri  
Clem. 8. in Indice libr.  
public.

Dan. Tilen. de verbo  
non Scripto. l. 4. c. 8.

Lutherus non ab-  
que magna animi  
concussione, &c.  
Reffens art. 10. contra  
Lutherum.

points necessary to salvation; Our holy Mother bids us save that labour also; not onely forbearing to encourage Lay persons (as St. *Christostome* did of old) to read the Sacred Scriptures, but absolutely forbidding the use of them in their native Languages; upon no small penalty: and if any passage thereof be allowed to be publicly read in the Church it is in Latin, no lesse familiar to the poor ignorant Auditories then Greek and Hebrew, lest they should understand and trouble their heads about it. Indeed what should unlettered Laicks do with Scripture, more then children with edge-tooles? It is not necessary to salvation (saith Cardinal *Bellarmino*) to beleive that there are any diuine Scriptures. And perhaps it had been better for the Church saith Cardinal *Hosius*, if no Scriptures had been written: It is abundantly enough for Lay people to cast their soules upon the trust of the Church, which cannot erre; and to think themselves safe and rich enough, if they be furnished with the Colliers faith, without any curious and explicite inquisition into the Articles of beleife.

And whereas the heaviest load that can be upon the heart of a Christian is his sin, which cannot but breed a perpetual inquietnes to the soul; as that which according to *Luthers* determination, is attended with great concussion of spirit: the gentle Ca-  
uists of our holy Mother *Rome* speak bet-  
ter

ter things, and like kinde and cunning Physicians; give present ease to the troubled Conscience. *Contritio una &c.* One act of contrition though never so little, is enough to blot out the greatest sin, saith *Card. Tollet*. To the perfection of penitence there is only required an outward grief of heart, if never so small saith *Maldonat*. Nay there needs not a full contrition, an attrition is enough, saith *Franciscus Viſoria*: It is not necessary to sorrow for one sin more then another since a general sorow for all our sins in common is sufficient to. Contrition, and such a sorow as this is not more intense for one sin then for another saith the same Author. Courage, therefore, say the comfortable Casuists; the most sins are venial, these break not the peace betwixt God and the soule; As for the mortal, at the worst, they are blowne away by the breath of Confession: Yea, which is yet more, some sins by custome (which our simplicity would have thought had rather aggravated them) lose their malignant nature, and become no sins.

For example. If a man (saith the Casuist *Rodriguez*) have a custome of swearing, Let him have once done his penance for it, although he afterward swears still, not considering what he saith, he doth not therein sin; because to swear thus is not an humane voluntary act; Thus he, for which he cites *Molina* also. But if Custome do not abate a sin,

*Contritio una vel remissa potest delere quodeunque peccatum quamvis gravissimum. Tollet. Instruct. Sacr. l. 3.*

*Ad perfectionem penitentiae requiritur tenetis quidam dolor animi interius. Maldon. sum. q. 1. art. 1.*

*Non est necessarium dolere magis de uno peccato quam de alio.*

*Quia sufficit ad contritionem dolor in universali de omnibus peccatis, et talis dolor non est intensior respectu unius peccati quam alterius. Franc. de victoria De Contritione.*

*Rodriguez Casuist.*

*Brom. Jam. v. Con-  
f. 111.*

*Pido. 28. 12.*

*Fr. Victoria ubi su-  
pra.*

a sin, it is no more but confess and be free: And though it prove too true, which that great Tell-troth *Gosson* observes, that there is scarce any full and sincere confession now a dayes to be had, yet that blame is not to be imputed to the Ordinance, but to the man, who having swallowed the poyson, sticks at the Antidote whereby he might be cured: Our *Bromiard* can tell us of a close sinner, of whom the Diuel could say confidently, Tush, let that man alone, I have his Tongue fast in my purse; who having afterwards unloaded his Conscience, by a penitent confession, and turned over a new lease, the same Diuel, being expostulated with concerning him, could answer, I said indeed that I had his Tongue in my purse, and so had, but his Confessorie hath pickt my purse, and got it out; The moral whereof is, no other then that of wise *Solomon*; He that covereth his sin shall not prosper, but he that confesseth his sin shall finde mercy. Though I perceive already the Heretiques are here ready to take me short, and to pull me by the sleeve, and tell me, that I have forgot the principal verbe; for *Solomon* saith, He that confesseth [and forsaketh his sin] shall finde mercy: But it is no matter for that; whiles our learned *Casuits* assure us, that not a full and absolute act of the will, but a mere vellecity to leave a sin, is ground enough for a perfect pardon and clear absolution, which I hope is an easier way, then



is proposed by the crabbed opposites, who stand peremptorily upon the necessity of an hearty sorrow and deep contrition of the soul, with an earnest loathing and detestation of the sin, to the obtaining of remission.

CHAP. IV.

I like not these severe and cruel Taskmasters, which make the way to Heaven more strait and difficult than it is. Give me those plausible and indulgent Doctors, that profess by the very act of Sacramental penance to change the eternal punishments of hell, into the Temporal of Purgatory; and to buy off the temporal torments of Purgatory with the purchase of Indulgences; so as new hell is quit, Purgatory discharged, and Heaven opened; and Hither, no go we; and is not this a more easy and pleasing way to glory, than we, then striving to resist our sins unto blood, to offer up holy violence to our souls, in mortifying our evil and corrupt affections, to curb and restrain our sensual desires, to labour hard in bringing our rebellious hearts to the obedience of faith, to crucify the old man, and to lay to Heaven in a flood of tears?

(wherein the Loco-motive faculty lies) hate for the body: As a man, as a private Doctor, as a lawgiver, he may chance to err, but as Pope Innocentius he cannot; now (some place undistinguishing between) would be ready to say (as one of them did in the like case) if the man, the Doctor, the

is proposed by the crippled opposites, who  
 are particularly upon the necessity of an  
 assurance, which is the only way to the  
 attainment of the Kingdom of Heaven, to the obtaining of re-

## CHAP. VII.

THE WAY TO HEAVEN AND CRUEL TASK-  
 MASTER, WHICH MAKE THE WAY TO HEAVEN  
 NO EASY AND PLEASANT JOURNEY. Give me  
 the principle of Assurance.  
 those who are in danger of perdition, that  
 they may be saved by the very life of sacramental be-

Let the way be never so smooth and faire,  
 yet if we be not sure it leads us aright,  
 we walk with doubtful steps, and know not  
 whether it were not better to repent us of  
 every pace than we venture in that pro-  
 gression: But when we are assured of the  
 directness of our paths, we passe on cheer-  
 fully, though in a more unpleasant track. It is  
 therefore a further praise of the *Roman* faith  
 that in all her Tenets of Religion, it is not  
 more easie and plausible to incertain any,  
 then sure to hold; How should it be other-  
 wise, since it is one of the main Principles  
 of her faith, that her head cannot erre, and  
 surely, let her undertake for her head,  
 (wherein the Loco-motive faculty lies) I  
 dare for the body: As a man, as a private  
 Doctor, as *Innocentius*, he may chance to  
 erre, but as Pope *Innocentius* he cannot;  
 now, some blunt undistinguishing *German*  
 would be ready to ask (as one of them did  
 in the like case) if the man the Doctor,  
 the



Quamquam nemo  
hodie in Pontifici-  
bus sanctitatem re-  
quirat; optimi pu-  
tantur si vel leviter  
boni sint, vel minus  
mali quam ceteri  
morales esse sole-  
ant. *Pap. Masson.*  
*Initio 3.*

mediato, the blessed Apostle himselfe;  
what though he be no good or holy man,  
(as *Chrysostom* saith) *Masson* truly professes  
that to remove a dagger requires any ho-  
linesse of a Pope; since they are held to be  
the best Bishops that are, till all their other  
manife to be: Yea let him be an arrant  
Conjuror, a more then one have been ac-  
knowledge to be: Let him be as proud  
and arrogant as *Bois* the eighth, who in-  
lect himselfe the Lord of the World; Let  
him be as perjured as *in* apostor and as  
shamelesly incestuous as *Alexander* the sixth.  
Let him be as violent an intruder as *Urban*  
*the third*; Let him be as abominably  
criminal as *Jabon* was convinced by a  
general Council to be: Yea what do I nib-  
bling at particular? Let it be granted that  
100 of them were contradictory, and 100  
fistral miscreants as *Gregory* himself con-  
fesseth; yet they can no more erre in the  
Chaire, then their flatterers could say true.  
Their *Biographer Masson* notes it for a sin-  
gular providence that no Pope ever sat in  
that Chaire, which was blinde, lame, crook-  
backed, or otherwise deformed in body;  
but the Heresies are ready to tell him  
they could have done with he could, *Masson*  
ly have acquired them from lewd lives, de-  
formed soules, and crooked conditions; But  
let them have their Devils incarnate esse-  
whores; yet if they be once set in the holy  
Chaire, no more in judgement of *Masson*  
one



Rogerus Eborac. Archiepiscopus titulatimberbum, et quosdam etiam agentes sub semina aptos magis edificare casas et plastella adungere muris, ludere par impar, equitare in arundine longa quam personas, gerere in Concilio magnatum.

Pasquillus marmoreus. Optime Pontifex, Galerum Pasquillo huic tribuas roganti. Si imbellisum atque rude marmor; Complures quoque etiam episcopos Ipso me magis saevos videmus. *Poq. Mase. Eugenio*

Cum indignum sit beneficia ecclesiastica conferri illi literatis ignorantibus, insufficientibus non indolis, stultis, multisque districtis prohibemus ne parochialis ecclesia de curia detur sive constratur: nisi tali qui competenter scilicet legere et canere possit. *1593*

ence upon the subordinate Clergie, for the privilege of both of their age, and ignorance.

So we find, that Roger Archbishop of York, admitted idle boys from under the ferule to Ecclesiastical promotions; yea children more fit to drive a top, than wield a Crozier: grave *Essence* (speaking of *Naxian*) censures of some abuses in that holy Station; lets fall these bitter termes *Quid diceret* &c. What would that Father say (saith he) if he saw instead of reverend fathers in Christ, boys irreverent against Christ? And as for the ignorant prelacy of *Rome*, *Marston* plaies the Jack sufficiently in *Pasquils* suite to *Eugenius* the fourth.

Our hope be pleased to bestow an answer on *Pasquils*: for although a man be rude and base he be yet many Bishops made we see More senseless every way then he.

But the benefit, this business is now upon the mending hand; for I finde that in a due care of reforming this abuse of admitting young Novices and Unlearned persons to Ecclesiastical Benefices, it is enacted by the Council of *Windsor*, that no Parish Church shall be conferred upon any but such a one as can competently read, and sing, and say his service. Neither shall any possess a



Canonship in a Cathedral Church but he that can read, and sing, and competently construe also; and one that hath attained to the age of fifteen year; nor a Prebend in a Collegiate Church, except he can competently read, and be twelve years old; nor any rural Benefice, if he be altogether unlettered, and cannot in some sort read; And the Council of *Sabinese* to the same purpose, *Nullus* shall be admitted to holy Orders *antequam sciat legere*; neither doth the Council of *Trent* now of late deviate much from the wary steps of their predecessors, having ordered that no simple Benefice shall be bestowed upon any under the age of fourteen years; adding withal that if the 14th year be begun, it is sufficient: So as there can be no fear but that those who will be learnedly furnished. When all this, what if the man be ignorant at all, a meere Laick, what then? If he be elected to the Papacy, he is ipso facto liable: For example, Pope *Clement* the fourth being challenged and accused by the Council of *Lateran*, that being not initiated into holy Orders, he presumed to hold the *See Apostolique*, and to do such acts as pertain to that sacred Function (a disorder which is sufficient to make a man perpetually irregular) at the first hearing lowly bowed and cry'd *Pecceator*, craving pardon for his offence; pleading that the violence was forced upon him by the impetuosity

Nec Canonici nisi qui sciat legere, cantare et competenter construere, et 15. annu artigerit. *Concl. Ravenn. 16.*

Nec canonici nisi praebandam in ecclesia Collegiata nisi sciat competenter legere, et duodecimum annum compleverit, nec rurale Beneficium alicui prorsus literato, sed qui sciat aliquantulum legere. *ibid.* Nullus initiatus 14. annu ante 14. annu possit obtinere beneficium simplex. *Cap. 11. Beneficium ex Tridentina 25. 21. Sufficit annu 14 in conceptu sui ibid.*

Constantinus Forster accusatus in synodo Lateranensi quod nullis sacris initiatus. *de. 21. Causa 21. Causa 21. 26.*

Seder in porphyre-  
 rica tanquam in  
 stercoraria. Lib. Suer.  
 ceterum.

Marcellus Parvinius  
 censet auctoritatem  
 canonizandi non  
 Concilio Generali  
 committendam. l.  
 10. defensor pacis  
 inscribitur pater. a.  
 Hospinianus de  
 Canonizac.  
 Multi sunt in con-  
 sortio sanctorum  
 qui non sunt in Ca-  
 talog.

quality of the people: But by that time he  
 had slept upon it, the next morning he was  
 in another tube, and now stood stilly upon  
 his right, alledging strongly the example  
 of some of his allowed Predecessors in some  
 other Sees: As *Sergius* Bishop of *Ravenna*,  
 and *Stephen* Bishop of *Naples*. And lively  
 since the virtue is in the place, and not in  
 the man: why should we challenge an  
 equal privilege of *St. Mary* with the  
 best? And I hope *Dorothy* English whiles  
 she sat upon that Throne, play'd her part as  
 laudably as the gravest of their learned  
 Doctors; and all because she sat in the same  
 Chair of Papal Office, though not in the  
 Marble chair *Tanquam in stercoraria*, at all her  
 Predecessors since that time have ever done.  
 Indeed I do not hear of any Saint she Cano-  
 nized, nor of any Council she call'd, nei-  
 ther are those Acts essential to that sacred  
 Function, since the latter have been wont to  
 be done by Emperours; and the former  
 is (not without great pretence of Reason)  
 judged by *Marcellus Parvinius* to be an act  
 more meet for a General Council, who can  
 best judge of the qualification of persons  
 fit for that superlative honour, and if it were  
 not at all done by any of them, it is a true  
 word of *Erasmus* *Sunt, Sic*. Many are  
 in the company of Saints which are not  
 in their Catalogue: But for the ordinary  
 translations of the Confessors and Confessors,  
 she left not (for ought I can hear) any  
 blurre

various

blurre upon her judgement, though she left  
some blurre upon her honesty, and some  
monument of her Sex in the open street.

Now the envious Malignants I confesse  
put us somewhat hard to it, whiles they lay  
in our dish some sad instance of humane  
frailty in some of St. *Peters* successors;  
whiles they tell us of Pope *Marcellinus* that  
out of feare yielded to cast some  
Incense into the Idols fire, as himselfe min-  
ceeth the act, for which he underwent a wil-  
ling penance; Or *Liberius* the Pope sub-  
scribing to the *Arrian* Heresie, as is undeni-  
ably contested by *Athanasius* and *Jerome* of  
Pope *John* 18. (as he is reckoned) who as  
*Sisfridus* tells us, wrote a wicked and here-  
tical Book which he meant to have publi-  
shed to the World, had he not been happily  
prevented by the fall of his house on his  
head. Of Pope *Celestine* the third, who  
erroneously (though *Cathedra*) defined  
the dissolution of the Marriage contracted  
with an Heretick; and the lawfulness of  
the second marriage of the Orthodox per-  
son after such dissolution; which though  
now obliterated for shame of the World,  
yet *Alphonsus de Castro* professeth to have  
found it recorded in the ancient Decretals:  
Neither can we deny but they may make  
our ears glow with shameful examples  
this kinde; what need we to goe for ex-  
amples when the Council of *Nice* (for  
full mention) Many Popes are read to have  
condemned

*Sisfrid* l. 2. Epist. o. m.  
sua scribit Joanni  
quem 18. vocat pe-  
peram quendam  
Librum scripsit  
Hic inquit de Je-  
saia 19. Amos 11.  
Celestius 18. en-  
ravie de dissolu-  
do matrimonio  
conjugum, si alter  
in haeresim incidit  
Licitumque esse  
patri Catholico  
contrahere mari-  
monium.

Mald. P. 1. c. 10.  
errores et haereses  
hanc esse legem  
can. 1. c. 10.  
can. 1. c. 10.

Sed et alium me-  
minimus Pontificem  
creditum et or-  
dinarum, quem ta-  
men prastantes viri  
putarunt nec Pon-  
ficem esse nec esse  
posse, utpote qui  
nullum deum cre-  
dens &c. *Jo. Pic.  
Mirand. Theorem. 4.  
de file p. 177.*

*Athenianus* *Amilian*  
*suo* *exultatione* *appre-*  
*erat* *apud* *sej* *anima-*  
*rum* *immortalitatem*  
*multum* *exultans.*  
*ibid.* *exultans* *ob-*  
*scure* *et* *ingratum*  
*circumstantiis* *multum*  
*et* *ingratum* *I-*  
*mo* *hominis* *ingratum*  
*et* *ingratum* *et* *ingratum*

*O* *miserum* *astu-*  
*torum* *et* *Pontifi-*  
*um* *et* *Amilian* *ex-*  
*ultatione* *appre-*  
*erat* *apud* *sej* *anima-*  
*rum* *immortalitatem*  
*multum* *exultans.*  
*ibid.* *exultans* *ob-*  
*scure* *et* *ingratum*  
*circumstantiis* *multum*  
*et* *ingratum* *I-*  
*mo* *hominis* *ingratum*  
*et* *ingratum* *et* *ingratum*

false into Errors and Heresies; but that  
where-with I finde my selfe greatest perill  
of confusion, is that testimony of  
John Picus Earle of Sicily, who  
was believed to be a Papist, who  
whom yet some Protestants think that  
he neither was a Papist, nor indeed  
could be; who yet saith that there is  
no God, except a pitch of In-  
fidelity; confessed of his Dome-  
sticks, that even he held the Papal  
Ste. in that very time he believed there was  
no God at all. And how could this man  
(think we) erre in the Faith; while he  
was in so good a mind?

Again (saith he) I remember another  
Pope who to his friend of his that  
the man was not belie-  
ved by him; afterwards appear-  
ed to him, and acknowleg-  
ing that his soul to be immor-  
tal, told him of his soul and perpetual tor-  
ment. Oh how should we ver-  
ily be provoked to  
lay to charge which  
that learned and no-  
ble person might  
be so afflicted with  
upon those hellesse;  
Some say Couper, who lived with Rogers  
worne out his time in the same hopes of  
perishment; and now at last carrying away  
nothing

nothing thence but gray haire and  
devised (it may be) those hellif  
nies to the blemish of his regard  
for : Or if the suggestion were tr  
do we not rather what those woe  
whom he mentions say? these in alter  
infidelity were no more Popes : Cerests  
are Stars, or Devils Angels of : because  
they do but appear in the likeness  
And, that, had they been true Popes, they  
had never been suffered to fall into so pro  
digious and detestable opinions ; since by  
verue of their station ( as hath been suffi  
ciently shown ) their faith is inviolable, their  
decisions infallible.

Neither is it any small favour of the Al  
mighty that he hath left to his Church such  
an inerrable Judge of controversies, to  
whom it may resort upon all occasions for  
full satisfaction, and therein finde rest to  
the soul ; whereas the obstinate Protestant  
is still to seek in all his doubts, and hath no  
thing in his mouth but Scripture, Scripture,  
which he also construes according to his  
own private spirit, not considering that  
the true sense of it ( which lies not in the  
skin, but the marrow of it ) must be fetch't  
from the living Oracle of the Church ; and  
that it is the Church alone which gives au  
thority to the Scripture, if not primarily in  
it selfe, yet secondarily to us. The mis  
construction whereof is that which vainly  
puffes them up in an high conceit of their

*Lachry fern. Convolv.*

own erroneous in- although let an  
indifferent eye look at them, it will easi-  
ly find them to be no friends to Rome.  
Fisher calls in of one of the Electors, the  
Arch-Bishop of Cologne, who by chance had  
light upon a four hour space  
read in it, one of his Coun-  
sell feeling that he should know what he  
did, what I am he is said to  
have answered, what Book it is,  
but sure I am, what was written in it  
is against us, like purpose

*Ed. Luby.*

was the Duke of Saburia, we finde reported, betwixt William Duke of Saburia, and Doctor Eckius; The Duke askt the Dr. Sir, may we not overthrow this new Doctrin of the Heberticks by the Scriptures? No said the Doctor, by Scripture we cannot, but by their owne we may.

67 The **Blasphemers** cannot forbear to  
finle at this Edition; and say the Doctor  
spake the truth without racking: But  
though **Paras** and counells be all ours, as  
**Calpurnius** plainly vaunteth, yet this  
is not to be build upon: It is the un-  
failable Sentence of **Peters** unerring Succes-  
sor that we do with all confident assurance  
rely upon in all matters of faith; whose  
judgement we do with that eloquent Bi-  
shop of **Thyon** prefer before hundreds of  
**Augustines**, **Hieromes**, **Crysostomes**, and the  
rest of those learned and godly Fathers;  
Let the Hereticks hugge their Scriptures in  
ano. 14



their bosome, as the easy  
grounds of their faith: Let us  
curely upon that firme rock of  
whereon the fond refractories  
willfully split themselves.



# CHAP. VIII.

## The Triumph of Bounty.

**A**S no church under Heaven is said to be  
so rich as our holy Mother the Church  
of Rome, so none is equally free and bounti-  
full: Thus it is, and should be with all  
ingenuous natures. The earth sends up va-  
pors, and receives showres back again: Oh  
the liberality of the holy See! The sons of  
that Mother have suckt bounty from her  
breasts: Celestine the fifth (good soul) was so  
free, that he would deny nothing to any  
suitor: yea, that he would grant the same  
boons to two or three several petitioners.  
Alexander the fifth was of the same soft Ma-  
terial, who professed to have been a rich Bi-  
shop, a poor Cardinal, but a beggerly Pope:  
So had he laid about him, that what enrich-  
ed all others, had impoverisht him: And the  
praise

Nihil equam ne-  
gavit, quandoque  
duobus idem annu-  
crit. Ann. 1294. Bin.  
in notis.

Episcopus dives,  
pauper, Cardinalis  
Papa mendicus.

πλουσιον  
 εχουσιν  
 Νικησαντες

Joan. Eleemosyna-  
 rius Patr. Hierosol.  
 eropertarium pre-  
 ciosum vendidit &c.  
 Brom. v. Eleemos.  
 Sanctus Germanus  
 extra Mediolanum  
 veniens &c. Brom.  
 ibid.

Lib. Conform.

on mapia 11112  
 copot 11112  
 11112 11112 11112  
 11112 11112 11112

11112 11112  
 11112 11112  
 11112 11112

praise that St. Bernard gives to Gilbert Bishop of London, is, that in a rich Bishoprick he was yet poor not only in his estimation through humility according to the old Greek verse *ταπεινός ἐστι πλουσιότερος* but in the estimation of others through his liberality; So Innocentius 8<sup>th</sup>. was by Lionel Bishop of Concordia in his funeral oration styled *or dissimulata paupertatis*; So John (surnamed the Eleemosynarius) sold the rich Coverled that he had given him, and distributed the same among the poor; So Saint German is reported to have rebuked his man, that having thrust out of his purse, he had given but a poor indigent: So the Herodians in their thieves hand that had stolen the money for helping him so much the more to heaven. But above all those thousands that might be instanced in this kind, St. Francis is worthy to bear away the Bell, who to a poor man that craved his almes gave all his Clothes, and stood naked the while till he could be recruited with some other rags; and to a poor woman likewise begging of him, finding by the information of one of his Disciples that they had nothing left but the book of the Holy Gospels, but of which they were to read the lessons of divine service, could say, *Da huc serena nostra librum Evangelii*. Give this our Sister the book of the Gospel, so parting with that at last which (as he conceived) had hidden him to give all away.

Neither would he admit of any man into the Society of his Order, but such a one as was of his own diet, *totally expropriat*, willingly stripped of all, in an holy bounty, and contempt of the world; In so much as when one of his Brotherhood earnestly sued to him that he would allow him to have but a Plaster to read on, and being denyed, he renewed his request more vehemently; St. *Francis* being overcome with his importunity, yielded so far as to refer him to his servants judgement in the point; but after his second thoughts, meeting with this bookish brother, where was it (said he) that I told you I referred you to your servants judgement concerning the Plaster desired by you? when the place was shewed him, St. *Francis* falls down there on his knees, before his young brother, and cried (as is used in confession) *Mea culpa, frater, mea culpa*, It was my fault, brother, it was my fault to yield so far: For whosoever will be a *Friar indurite*, must not be allowed to have any more then his two coats, his chorde, and his breeches; and if necessity urge, his shoes. And what a soule penance he enjoyned to one of his poor Fraternity for hiding a peice of coyne, I shall in good manners forbear to relate.

How strictly and curiously this rule of his is observed, by his followers, the world can well witness; let *Francis* now speak for the rest, who tells us that these men may take

up

Lib. Conform. 2.  
Fructu. 4. pag. 218.

Conform. 1. 2.  
Fruct. 4. pag. 218.

up St. Paul's words in a contrary sense, as *having nothing yet possessing all things* (2 Cor. 3. 10.) Meet sons for so bountiful a Mother; of whose munificence there are no bounds; Who can expresse the numbers and extent of her Indulgences, and gracious concessions of all kindes; which how free they are, the *Taxa Camera Apostolica* can fully testifie: As for the pardon of Course granted for sins of ordinary incursion, put case for Adulteries and other lesse crimes, as *Alexander* the third *Summa* they are more common then the stones in the street, so numerous, that they cannot come under any account; and those no lesse free, then frequent; though it is fit and reasonable that they which partake of so great a benefit, should *parrigere paria Beneficia*: One good turne requires another; and a little ease to the soule, is worth a good lining of the purse.

But the height of spiritual bounty is in the extraordinary exercises of Papal beneficence, such as are the Grants of his *Diplomata confessionalia*; Bulls of special Grace, which may have a relation to sins that are to be committed in the future. For example, a well disposed man hath a minde to commit some pleasing sin whether of lust or revenge, and yet save his soul harmlesse; what now is to be done? Let him purchase one of these powerful Bulls, by vertue whereof he shall be enabled to choose a

De adulteris et aliis peccatis quae minora sunt.

Dicitur fuisse Balaam pro peccatis ad hoc committendis, quibus scilicet data est potestas eligendi confessorem &c. Vid. Chomai: Exam. de Indulgentiis.

Confessary for his own tooth: To whom faculty is thereby granted to absolve him, and to gratify him with a plenary Indulgence in what case soever shall be propounded: which was according to the old Doctrine that *Tutzel* the great Pardon-monger, *Luthers* good friend taught, and wrote: that the Popes Indulgences could remit and pardon those sins which a man intended to commit in time to come: Now if any crafty chapman shall have made such ill use of this wholesome Doctrine, as to drive the bargain with a well-meaning Penitentiary, for pardon of a concealed sin, purposed to be done by him, and shall thereby mean (as the Tale goes) his robbing of the Pardon-monger himself, and easing him of his carriage: for my part I shall hold him worthy of no lesse punishment, then to be cursed with Bell, Book and Candle.

Luth. Sermon. Convis.

Another improvement of the free hand of our holy Mother, much of kind to the former, is the large dispensations, granted by his holiness, upon all weighty occasions; which some queasy stomachs (such as *Gerson* and *Erasmus*) do not well digest, mistaking the terme, and calling them dispensations: Well fare yet the zeale of a learned *Spaniard*, *Martin Alphonsus Vivaldus* who lies fiercely in in the face of one of their greatest Bishops, for making question of the lavish exercise of the Popes power in this kinde, *Fitly answered*. It is offensive to

Mart. Alph. Vivaldes  
Candel. Aureo.

pious eares (saith he) which is spoken by a most reverend Bishop of *Spain* a Dominican by profession; who handling the question whether the Pope may erre; would to God (saith he) that any doubt could be made of this conclusion; but we see daily come from the Court of *Rome* such large, yea loose dispensations that the world cannot bear them any longer; whereupon the zealous Doctor beares his Candestick about the eares of this Censorious Prelate, twitting him with the contrary judgement of *the* *University* of *Paris* as other Catholiques doe; and sheweth the heavy censures which pertaine to his holiness in this behalfe; and thus came to see, That when his Holiness saith a goe hath so clamorously against such a rabble of grosse and intolerable flatteries (as he proclaimes them) false from the pens of some *Roman Parasites*, both Divines, and Canonists; concerning the prodigiously-exorbitant powers and practice of Papal dispensations (such as any modest man would blush to hear) as that the Pope may dispense (saith one) against *Raules* Epistles; against the new Testament, saith another; against both Old and New Testament, saith a third; against the Law of God, saith a fourth; above the Law saith a fifth; of wrong he can make right, of nothing something, saith a sixth. Yea to shut up all (so onely accepted he will) *Epistola omnia facere, quae Deus non*

¶ *Vide citationes*

Defence of the  
Apol. 3. part. p.  
371.

Vide citationes  
authoris apud  
Iacellum loco præ-  
dicto.

¶ *an. l. vi. q. i. a. 1. 1. 1.*  
*con. 1. 1. 1. 1. 1.*

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VI

left



test] do in a sort all that God can do; Yet

*Nec quisquam ex agmine tantis*

*Audet a dire virum.*

Not one in all that great and boastful rout  
Dares come to grapple with that Champion

*(shout.)*

No one Catholique pen hath ever wagg'd  
against him, for either Apologie, or excuse:  
Neither yet after so many and bitter com-  
plaints made in, and to the Council of Trent  
concerning the horrible abuse of this pra-  
ctice is the case thought meet to be any whit  
altered: but,

*Intranti nummo quæst, quidam præ-*

*Exilinet valua, nihil auditur, nisi*

When money enters like some

The gates flie ope; God save

*(two)*

As Cardinal *Cusani* could say in his time,  
It is no more, but *deserunt munera et argenti*,  
*et expendant chartas*. Men bring in Silver and  
Gold, and carry out papers.

Yet a third peice of Papal bounty is the  
granting of extraordinarily high priviledges  
to Princes and States far better then a Gol-  
den Rose upon *Dimitrica Letari* (though  
daub'd over with the preciouslest Balsome,  
and perfum'd with Muske, and blessed with  
holy water) which are seel'd not upon  
their sons onely, but their successors:  
Yet not so, but upon misdemerits they  
may be revok'd, and upon the necessity  
on greater ayle of the Church, infirm'd.

The rule is *Papa nunquam ligat ipse manus*. The Pope never ties his own hands; those are still left at liberty, to tie or untie at pleasure. <sup>11</sup> So we have known more then once, that notwithstanding his engaging himself by his free concessions, yet that he makes bold to take the freedome of doing what he lists; as the *Gramina Germanie* would make us believe. And here in England, (when time was) the Parliament, and especially the Peeres complained to, and of Pope *Innocentius*, in the first Council of Lyons, that *Martin* his legate, had injuriously violated the priviledge granted especially to the King of this Realm, by the *see Apostolique*. That no person should execute the Office of a Legate in this Land, unless he were especially requested thereunto, by his Majesty; which wrong they do so sharply resent; that they speak big words (if not true) to his holinesse; *Non possumus equanimiter tolerare; nec per dei gratiam amplius tolerabimus*; we neither can, nor by Gods grace will suffer it to be done any more. And the bold French Lawyers, the spawn of that refractarie Sorbone, have got a distinction by the end of *Privilegia remuneratoria*; differencing the priviledges that are yielded upon considerations from those that are merely free and voluntary; standing upon it, that if the priviledge were granted in way of remuneration and upon a mutual concordate it is not the power of his holinesse to reverse or violate it.

Binus ex Matthæo  
Paris. Anno 1345.

Late

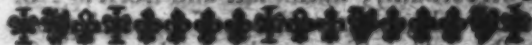
Let them argue the case, whom it concerns:  
But, certainly, in this last and worst age of  
the world, the great Kings of the earth grow  
resty, and headstrong, having learnt at last,  
to know their own strength; and now ha-  
ving got the bit between their teeth, their  
rider is best to sit sure for fear of a fall.

In the mean time, hitherto, as some Popes  
have given out themselves for the Lords of  
the world (usurping the speech of him that  
said, All the Kingdomes of the earth are  
mine, and to whomsoever I will, I deliver  
them,) so there have not wanted great  
Princes which have been content to receive  
the grant, and confirmation of new King-  
doms from their hands (*cum privilegio ad pos-  
sidentium salum*) and have nothing to plead  
for the propriety of their right, in those  
large territories, snatcht from their heathen  
owners, but a sheeps skin *sub sigillo piscatoris*;  
So as these Beneficiaries cannot but ac-  
knowledge our *Rome* the mistresse of the  
world, not more great then bountifull.

As for other Churches, what have they to  
give? were it not well with them, if they  
could but hold their own? If (as the world  
goes) they can maintaine but a bare sub-  
sistence upon earth, although, in the mean  
time, they are confident of a large portion in  
heaven?

Luke 4. 6.

CHAP.



## CRAP. IX.

## The triumph of Gain.

**B**ounty cannot live, and hold out, unless it be fed, and supplied with incomes of profit. It will easily therefore be granted, that the holy Mother, being so beneficent, must needs be recruited with large accession of gainful emoluments: As no Church under Heaven is so free, so none is equally rich, when his holiness enters upon his Apostolical charge. he once scatters brasse among the people, and borrows the words of St. Peter; Silver and Gold have I none; but by that time he is warm in his seat, he is in another tongue, so as when *Thomas Aquinas* came to *Innocent* the fourth (whom he found surrounded with great heaps of Gold) *Lo Thomas*, said the Pope, the Church cannot now say, as of old, Silver and Gold have I none; No, said the surly Doctor, neither can she say to the lame man, Arise and walk.

It was a strange thing to see a Pope *Celestine* 5th. to be still an Anachorite in *Peters Chaire*

Pontifex accipit de gremio Camerarii sui pecuniam. Ubi nihil tamen est auri vel argenti, spargensq; in pop. dicit. Aurum & argentum non habeo; quod autem habeo hoc tibi do. *Lib. sacri Ceremon.*  
*Thomæ Aquinatis* accedenti ad *Innocentium* 4. cum magna vis pecunie numeraretur, videt *Thoma Ecclesiam* non amplius dicere posse, Aurum & argentum non habeo

Chaire, and to meet him in the street riding on an Ass; or to hear of a Pope *Clement* 4th. who having two daughters, bestowed a whole three hundred pounds upon one of them for a marriage portion, and gave thirty pound with the other to place her in a Nunnery; and from his nephew (perhaps his son) that had three Prebends, took two away, in his bountiful liberality. Or to hear an *Alexander* 4th. a begger in the Episcopal Throne; These may passe for prodigies of a pusillanimous mortification; the kindly successors of *Peter* bewray other manner of spirits, and keep another kinde of estate; whether by the munificent Legacies of Emperours, Kings, Princes, and other Potentates, or by vertue of their invaluable rich offices, and vailes. As for those of the first kinde, we cannot easily be beaten off from the just maintenance of those two great Donations of *Constantine*; the one, of the place of *Latoran*, and City of *Rome*, the other of the Territories of *Rome*, *Italy*, and other the Western Countries therein mentioned; though, *Otho Frisingensis*, *Platina*, *Kranstius*, *Cusanus*, *Laurentius Valla*, and *Pius* himselfe give up the latter of them as suppositions; and though, for the former, it be apparent, that the Emperour possessed *Rome* till, for 400. years after the pretended grant.

But it is needlesse to enquire thus late, yet sure we are his honest words them

Com doctor Angelus resp. urbane & modeste, Nec modo quod tunc, claudo imperare ut surgat & ambulet. Bapt. Gillius. Acad. Flor. Dial. 3.

Papir. Mus. in vita. Confer. of Hart and Reynolds.

Regna magis quam  
cenobia vir sanctus  
posteris reliquit &c.  
non tam pauperi-  
bus hospitium quam  
clericis & sacerdo-  
tibus otium atq;  
luxuriam pariturus,  
Volaterran.

Taxa vacantiarum  
secundum quod de-  
scribitur in libris  
Cameræ Apostolicæ  
de Ecclesiis Cathedra-  
lis, et Abbatibus  
Galliarum taxatis,  
ascendit ad sexcenta  
nonaginta septem  
millia septingenta  
quingenta Eran-  
corum sine prælatu-  
ris &c. Nis. Clem.  
de Annatis non sol-  
vendis p. 100.

now fast enough; Besides the addition of o-  
ther rich Principalities derived since upon  
the Church by the munificence of pious Be-  
nefactors. Oh the inexhaustible bounty of  
those holy Souls, of our Ancestors! What  
was it, that those Religious hermits thought  
too good to accumulate upon the Church?  
How happy did they think themselves in  
making the Church their heir? If but to one  
order of St. *Benedict*, *Tertullus* a Patrician of  
*Rome* could give his large patrimony, lea-  
ving to posterity *regna magis quam cenobia*,  
kingdoms rather than Monasteries, as *Kola-*  
*teranus* tells us; what shall we think of the uni-  
versal indowments of the *see Apostolique*?  
Besides these voluntary Donations, the Im-  
posed sums from all Christian nations must  
needs make up a very large, and scarce com-  
putable revenue; Take the account, as it is  
given in from *France*, by the sure and faith-  
ful hand of *Nicholas Clemangis*, who tells us  
that the Tax of the vacancies of Cathedrall  
Churches and Abbacies in *France*; as it is set  
down in the books of the Chamber Aposto-  
lique, arises to six hundred ninety seven  
thousand seven hundred and fifty *Frank*s,  
besides Prelacies, and other inferior Digni-  
ties and Benefices; which amount to near as  
much more. To which he adds that if in o-  
ther nations the like rate should be received,  
The sum would arise to no less then six mil-  
lions nine hundred seventy seven thousand  
and five hundred *Florentines*. And if greater  
authority



authority be yet required. The Archbishop of *Lyon* in the Council of *Rassl* told the fathers assembled in the year 1436 that in the time of Pope *Martin* there came to the Court of *Rome* out of *France* above nine millions of Gold, being accounted from the Bishops and prelates besides those sums which are raised from smaller Benefices. Neither is there any doubt to be made that the Pope by all both set, and accidentary incomes takes up ten millions of crowns yearly into his coffers. And that I may not trifle the reckonings of other nations, hear what our English Parliament in the daies of *Henry* the 3d. complains to, and of Pope *Innocent*. The Italians (say they) receive out of *England* six hundred thousand marks and more, every year, besides divers other sums; So as they carry out of the Kingdom more profits, of meer rents, then the King himself (who is the Tutor of the Church, and Governour of the Kingdom) receiveth. Thus they subscribed, *magnates ei universitas regni Anglie*. The Peers and Commons of the Kingdom of *England*.

Besides the set and fixed revenues, many casual windfalls of no smal value contribute much to the craving of his Holiness coffers.

The Prelates of that universall see know their heir, beforehand, even *Peters* successor. What share soever some secular Bishops are allowed in some Countries, to have in disposing their estates, those which are Regulars,

Archiepiscopus Lugdun. in Concilio Basil. narravit Anno Dom. 1436. quod tempore Martini Papae ad Curiam Rom. ex sola Francia venerunt novem miliones auri, computati ab Episcopis & Praetoribus abque illis quidem parvis clericis sumebantur.

*Hen. Tok. Lega.*

*Archiepiscopi Mag. deburg &c.*

Nec dubium quin omnibus certis & accidentariis computatis, Papa singulis annis decem miliones coronatorum undequaque corraserit. *ibid. Hen.*

*Epist. Aplosum ad Innocentium.*

*Italici percipientes in Anglia sexaginta millia Marcarum & eo amplius &c.*

Potest Episcopus donare in vita non causa mortis. *Ex Barbas. Gav.*

Episcopus Regularis  
neq; de Partimonialibus,  
nec de acquisitis potest testari.

*Idem.* In infirmis non  
potest quilibet Episcopus immoderatus  
facere Eleemosyna. *ibid.*

Bona Episcopi secularia  
acquiruntur. Page. *Idem.*

Luth. scrib. Contriv.

*Luth. Contriv. scrib.*

cannot look to make any other will of their goods or lands, whether partimonial, or acquired; and the rest towards their end may not be too free of their almes; what should I mention the monies reserved, the Annates, Advowsons, Expectatives, and other perquisites of Rectories and other lower dignities? And if an Archbishoprick fall void, there is the price of a *Fall*, counting flush in; which is no small ooe; The Archbishop of *Arms* paid belike for his, six and twenty thousand *Crownes*; and the rest in the like proportion. So as *St. Peters* successor needs not fish for unlawful emoluments, such as Symoniacal contracts (to the penalty whereof his Holiness is not liable) or such as Pope *Leo* is charged withall, who is said to have been bribed with 8000. *Duckets* by the *Cajunctures* to balk their visitation; Perhaps it may have been with him, as was said of *Galba*, that himself did no injuries to men, but his servants might verifie that of the Poet,  
*Veneraleq; munus, ibi fas ubi plurima merces.*  
Sale hims, &c. that's most right that brings most gain.

himself surely would scorn so furdia a contract, seeing so strong a current of coyns flowing in daily into his *mins* by justifiable waies. O the not more admired, then envied treasures of his Holiness! Even in our time, Pope *Sixtus Quintus*, (*life-cinq;*) (as some idle gamesters misnamed him) of an hog-heard, as it is said, become an holy

Franciscan,

*Franciscan* (who by his vow must not meddle with money) in the first year of his Popedom added unto the Treasury a whole million of Crowns; and after five years had five millions in stock; And not to instance in any more, *John* the 23d. as *Nicholas Clemangia* assures us had a million, and seven hundred thousand *florences* of Gold laid up in several places. And so also the same author assures that the Cardinals, were supposed to have as much for their share laid up also. It is well known that, by his saying, this wealth runs down one channell; and that his Holiness can abide, that this precious ointment should run down, from his beard, to the skirts of his garment too. How rich therefore do we think the Clergy of his immediate subordination must needs be (*Dignum patella operemur*) when *John Gerson* can cry out enviously enough I warrant you *Que usq; abominatio &c.* What an abomination is this (saith he) that one man should hold two hundred, another three hundred Ecclesiastical Benefices in his hand; But above all, what a super-excessively rich Court is that of *Rome*? wherein his Holiness, and his potent factors, strive who shall more overlay each other with weight of Gold; what Court under heaven doth so swarme with varieties of Officers, both for state and profit; many whereof are so vendible, that we are acquainted with the price beforehand; To give you a taste; Not to speak of

Post annos 5. habebat in arario, 5. milliones aurocorum, ut testatur Giracella in ejus vita.

Nicol. Clemangia ubi supra.

Que usq; abominatio quod unus tener ducenta, alter trecenta Beneficia Ecclesiastica. Gerson Declar. defectuum vit. Eccles.

The Court of Rome  
with the Govern-  
ment, Officers, and  
value of their Offi-  
ces, published in  
Italian, and trans-  
lated by Mr. Henry  
Capon, set forth  
1654.

the Master of the Palace, the secret Cham-  
berlain, The Secretary of state; the 24. Se-  
cretaries of *Brieves*, the Generals both of the  
Guards, and of the holy Church; places of  
not more honour, then profit. The Vice-  
chancellorship is of the value of fifteen or  
sixteen thousand *crowns* by the year; The  
Officers of the Apostolical Chancery; both  
the Regent and the twelve Prelates, the Ab-  
breviators so rich that the Regendship is sold  
for two and twenty thousand *crowns*; the  
rest, every Abbreviatorship, for twelve  
thousand *crowns*.

The Cardinal Chamberlain worth twelve  
or fourteen thousand *crowns* yearly; The  
Master of the *Brieves* worth thirteen thou-  
sand; The prefect of the *Brieves* twelve  
thousand; The Lord Treasurer Generals  
place worth seventy thousand *crowns*; The  
Auditors of the Chamber sold for seventy  
thousand *crowns*; The office of the Lead  
bought for three thousand *crowns*; Four  
Officers of the Register, call'd Ministers of  
the Register of supplication, sold for four  
thousand *crowns* a peece; The Promotaries  
participant, whereof there are twelve Pre-  
lates, each place bought for seven thousand  
*crowns*.

I could easily weary you, if I listed to trans-  
cribe the Catalogue of the Offices of the  
Palace, as the writers of the Penitentiarie,  
the writers of *Brieves*, Apostolical Squires,  
Knights of St. Peter and St. Paul; Knights of  
the

the Flowerdeluce *Lauretan* Knights, and God knows how many more rich places (both of dignity and employment) all which are confessedly so bought, and sold, that (as it may fall) both parties may make a good market.

Now all this magnificence, and wealth, could not hold up, if *Rome* were not the Ocean, into which all the rivers of the world run to pay their tribute; especially in the case of *Dispensation*, and of *Absolutions* from *Cases Reserved*; these alone (if the world had no quarrels that might draw on appeals) were enough to make *Tyber* overflow his banks.

Vpon these occasions, Oh what flocking there is to this *Metropolis* from all the regions of *Christendome*. In so much, as the view of this general resort drew from the envious tongue of him whom the world hath long stiled *Venerable*, the willing misconstruction of those well known Letters *S. P. Q. R.* importing, *Status populi quæritur Romanus*; All flock hither none empty handed; but (as happy is) none go away overloaded, (except it be with grief for what they left behind them, and what they cannot but carry with them) For I perceive it is a stale proverb at *Rome*, as *Massonus* himself tells us, that men do ordinarily carry away from the Court of *Rome* an empty purse, an ill conscience, and a bad stomach.

Thus invaluable rich is the Roman Church

*Venerabilis Beda.*

*Senatus, populusque Romanus.*

*Tritum Romæ adagium, & Curia tria reportari inane mar supium conscientiam malam, stomachum malum.*

Church; and why may she not make it an argument of Gods speciall favour to her, as wel as some prosperous usurpers in all times have made successe the prooffe of a good cause? Now, what wealth can the Protestant and pretendedly Reformed Church boast of to the World? Surely, they are abounding, but it is with wants; full, but of sorrows and afflictions; loaded, but with heavy pressures, with contempt and disgraces: He is wilfully blinde then, that will not see where to pitch his choice: The one saith, *I sit as a Queen, and am no widdow, and shall see no sorrow*: Of the other God saies, *Come down O daughter Sion, and sit in the Dust*. The one is high mounted and sits gorgeously arrayed in purple and scarlet, decked with Gold and pearles, and precious stones; with a golden cup in her hand, and a glorious title in her forehead: The other lies groveling on the earth, arrayed in Sackcloth, covered with ashes, drenched in tears, miserable for the time, and onely in hope happy and glorious.

Babylon.  
Esay 47. 8.  
Revel. 18. 7.

CHAP.





CHAP. X.

The Triumph of Wisdom.

**I**F thou be wise, be wise for thy selfe, is the counsaile of the wisest King; which if ever any Church under Heaven have carefully taken, it is the Roman: so cunningly is the frame of her government contrived, that her witty and deare sonne, that hath written *de regimine Principis*, could not devise how to mend it: neither is the ministration and management of it any way unanswerable to the platform. For, to begin with matter of caution: Whereas it hath alwaies been found dangerous to let the Vulgar know too much; since knowledge is an edge-toole, which unskillfull hands cannot tell how to rule, but are rather apt to wound themselves therewith; and (as the old axiome runs) ignorance is the mother of devotion; it hath therefore been the wisdom of our holy mother to keep the common people blindfold; and to cause them to take up with an implicite faith, without enquiring into the mysteries of faith; and informing themselves of the speciall

Prov. 19. 12.

Biblia vulgari lingua edita non possunt legi; neq; Episcopi, neq; Inquisitores, neq; Regularum superiores dare queunt licentiam. Clem. 8. in Indic. lib. prohibet. Neq; compendium historiarum Bibliorum, Ibid.

special points of Religion; as suspecting, that, upon more light of understanding, they would grow scrupulous, censorious, refractory; Indeed, as *Luther* said, what should a cow doe with nutmegs? And because if the Laity should be allowed to read the Scriptures in a language which they understand, it is fear'd they would easily finde (that which the Archbishop of *Menz* in a former passage professed to see) that those holy pages are no friends to *Rome*; therefore our holy father *Clement* 8. hath found it the wisest way, strictly to forbid both the reading and retaining of any Bible, or any part of it, in the mother tongue of any Nation under heaven, inhibiting also any abridgement of the historie thereof under great penaltie, restraining the power that any Bishop in former times might have used in giving license upon good caution to some confiding persons to read the same. And lest some other heretical books should poyson the mindes of unwary readers to the great prejudice of the *Roman* faith; what curious remedie, hath that wise Church provided, for both the prevention of that danger where it may happen, and the redress where it is.

Order is first taken for the prohibiting & suppressing of all books that are apparently contagious; so as they are smothered ere they come to the light of the world; as for others, that amongst much wholesome mat-

ter

ter, have some interspersions of suspicious or unsafe passages, they are soundly purged, & corrected, and taught to speak true *Romans*; yea though it be one of the ancient Fathers, though *Augustine* himselfe, if his pen have lallit out in the opinion of a solicitous *super-visor*, he shall be fetcht in, with a *dicet Hereticus*; as for the careful courses that are taken for the safety of all reimpresions, the wit of many canther admire, then sample them; And last conference, & consultation should infect any soule, it is enacted by Pope *Gregory 15. Anno 1622.* that no hereticall person who is on any *territories of Italy*, and the *Isles* adjoyning; As also that no *Italian* shall dare to dwell in any region of the hereticks where there is not a Catholique Priest to support him; that he shall not make use of an heretical Physician, except in the utter want of a Catholique Doctor; That no man shall be sent to the places of hereticks upon the business of Merchandise, except he be 25 years old; That it shall not satisfie the Inquisition, that he who hath hereticall books, do burn them privately (there may be fraud in that pretence) unless he bring them to the superiour.

As for due caution for avoiding of scandall, how singular and exemplary it is: No tall trees may be suffered near to a Monasterie of holy Sisters; No chimney may be allowed to their private Cells; The Regulars may not buy or procure any clothes, or

P

gardens

St. *Augustine* speaking of eating the flesh, and drinking the blood of Christ; hath, *Facinus vel flagitium videtur habere; figura ergo est, &c.* Addit. Inquis. dicet, hereticus, verba *Augustini* sunt, lib. de doctrina Christiana. l. 9. c. 16.

Cabant. v. Hereticus.

Ibid.

Ibid.

Ibid.

Ibid.

Cabant. de Monialibus.

Camini non admittantur cellis privatis. *ibid.*

*Ibid.*

gardens near to the Nunnerie: The window which looks into the Quire must be but two cubits, and twelve inches high; the probationers may not go forth to visit their parents; None of them may walk forth but by couples; Their nearest cousins may not be admitted to visit them, when they are sick, nor in the case of death; Their Confessary may not go in to hallow the house on holy Saturday, nor may accompany of physicians or workmen; Lastly, they may not have Licence to go abroad, unless it be for almes; and onely those, which are forty years old, and not faire; Though for this last clause, I take care how it will be construed, whether in relation to their own opinion or others; If to their own, I doubt they must all keep house perpetually.

*Ibid.*

For extreme unction and the sacred viaticum which is to be delivered to dying persons, how wisely is it instructed that these sacramentall acts shall not be performed to any one, by him that is the Confessarie of the sick person; lest there may have been unmeet secrecies smothered between them, and each of them be unjustly indulgent to other in the parting.

*Ibid.*

For exorcisations in the practice whereof there hath been of old a just suspicion of juggling, what can be better advised then that they shall be done in the Church openly, neither before the Sun rising nor after the Sun setting, and that when very few

are allowed to be present.

The like curiosities of heedfulness may be easily observed in all the comportments of these prudent governours; which some uncharitable censurers will perhaps interpret the wrong way, and be apt to lay self-guiltiness is cause of suspicion.

For my part, I cannot but praise their wisdom in this way, so in their winning plausibility, and fine waies to hook in and gratifie the great ones. Besides the Golden Roses, and hallowed swords, and Banner, wherewith they please more Boyes, they can ennoble them with high Titles. France hath The most Christian King; Spain, the Catholique King; England, the Defender of the Faith; Scotland had, the Defender of the Church; the Helvetian, Defenders of the liberties of the Church.

*Sunt & hic Priamo sua pramia laudi.*

Neither is the care to please more then the tender feare to offend the mighty; Was it not wisely turn'd off, when the Bulla came had excommunicated, that lay new imposts and gavels upon their subjects, (which the learned Casuist shrugs as *Casus difficultis principibus, periculosus scriben-ribus*) to resolve, That this hard censure is only for those great persons that acknowledge to have superiours over them, as Dukes, Marquesses, Earles, Barons; but as for those temporall Lords, that have no superiours in Temporalities, as the Emperour,

Bulla cenz excom-  
municat imponentes  
nova pedagia sive  
gavellas subditi.

Marr. Vival. de  
Bulla cenz.

Ne dum rex Christianissimus ab aliis excommunicari non potest, immo ipse alios saltem, Laicos saltem, Laicos ex justa causa potest excommunicare. Degraffat. l. 2. Jure 9.  
Rex Francie duos habet bonos Angelos &c.

Sal exerum in terris. Ecclesia neminem excommunicat. Gregor. 13. Gavet. Bulla. c.

Piratz excommunicantur. (non omnes sed) discurrentes mare nostrum, precipue à monte Argentario usque ad Terracinam, & omnes eorum fautores et receptores. Bulla contra d. Clem. 8. anno 1600.

King of Spain, and King of France, it concerns not them at all; They may crush their Subjects with what load of Taxes they please.

And what shall we say to that bold plea which is connived at, for the King of France, that the said king cannot be Excommunicated by any man? Yea, so farre is it from that, as that the same king hath power to excommunicate others, especially Lay persons, as *Degraffatius* shames not to prove adding withall, that the king of France hath two Angels; whereas other men have but one. And though it seem to sound harsh, that where the Lord is declared an heretick, there the Vassals are bound to deny him any obedience, yet the matter is so well qualified with temperate and safe exceptions, that there is no great cause of fear in that scarrecrow.

For matters of profit, what a wary hand doth his Holinesse hold over his Subjects; How wisely hath he enacted that no forraign Salt shall be brought within all the Territories pertaining to the Church.

How prudently hath he provided for the free and safe traffique in his own Harbours, by his *Bulla contra*, excommunicating all Pirates that shall presume to infest his own Seas, especially from the mount *Argentarius* to *Terracina*, and all the favourers, and receivers of them. As for his neighbour Princes, let them look to themselves. *Non omni-*



as *deponit Innocentius* : How justly and discreetly doth he excommunicate all those which shall any way hinder the bringing of provision and victuals for the use of the Court of Rome ? And if he doe on Holy-Thursday pronounce that deadly sentence against all those that withhold the Isle of Sicily, and other Dominions, being the Patrimony of the Church, from the hands of the Infidels, yet the guilty Potentates of the world how (whiles this Capitoline Jupiter thunders, and lightens so fearfully) they can throwd their heads under some safe Laurell to escape blasting.

What a laudably christy law is that, which ordaines that no Bishop towards his end shall be too liberall of his Almes, for fear of cheating his Holinesse of his hopes ? That the goods of a Titular Bishop shall come clear in to his Holinesse, his coffers without diminution. Indeed, whither should they goe else ? His wife and children lie all in a little compasse ; being all covered under one purple gown of his Holinesse ; which is given out, as one main reason to enforce a Celibate upon their Ecclesiastiques, lest this streame should be diverted into other channels.

Lastly, what advantageous rules of holy frugality doe we meet with in their wise constitutions ? As, that an Archbishop must be buried with his Pall ; either upon his body if he be interred at home ; or wrapt up under

*Excom. impediētes  
victualia deferenda  
ad usum Romae  
curiae. Ibid.*

*In infirmare &c.  
ut supra. Gavanti.  
Tit. Epil.*

*Archiepiscopi  
sepeliri debet  
pallio in previn-  
tua circa humeros,  
extra vero eo pli-  
caro capite.  
Gavanti. tit. Archiepis.*

under his head, if buried abroad; that wate  
is too costly to be either forborn, or to be  
left to a Successor. It was in the old negli-  
gent times that Pappus tells us, these Prelates  
were wont to consecrate each other with-  
out relation to a Roman Pall; the world is  
now grown wiser then to lose such a col-  
lop.

Gavant. è Borbof.  
v. Forum Episcopale.

In matter of Testament, if the heire doe  
neglect to perform the will of a dead  
within a yeer, the Bishop shall name an Execu-  
tor.

Meretrix non repel-  
lenda fundare vo-  
lens Jus patronatus.  
Nevan. Miser.

However, under the Law the price of an  
whore, no more then of a dog, could be  
allowed to be brought into the Sanctuary;  
yet now it is better advised, that if a Cur-  
tizan out of the cleanly earnings of her ho-  
nest trade shall be so charitable as to found  
the patronage of a Church, it shall be ac-  
cepted. And if a Will prove to be faulty, as  
vitiated by some corrupt use, yet the Le-  
gacies bequeathed in it to pious uses must  
hold good.

Vitiato testamento,  
non colluntur Le-  
gata ad pios usus.  
Sylv. v. Legata.  
Ad pios usus valet  
Testam. coram  
duobus Testibus,  
etiam mulieres sint.  
Sylv. v. Testam.  
Ibid. Gavant.

That to make good a Testament to pious  
uses, the witnesse of two persons suffi-  
(though they be women) shall be sufficient.  
That though an Institution made by a  
dumb man be of no force, yet the gifts to  
pious purposes shall be always valid.

Ibid.

That a condemned malefactor, if he be  
allowed to retain his goods till his death,  
may bequeath them to pious uses.

Ibid.

That though the church may not take  
ought

ought from the hands of an impenitent malefactor, yet an excommunicate person may dispose of his goods to pious uses.

That if a Testator shall say I leave all my goods to the disposing of Titius, Titius is bound to distribute them to pious uses.

That if a chalice be given by Will, it is to be supposed to be of silver.

That in all Legacies to Churches within the Diocese the Bishop must have his Canonick Portion.

It will be easie to see the reader with a view to the large list of such wholesome and right Lefinante Lawes of holy Church, which though looking forward at piety, yet squint a little aside at profit, if I listred to be tedious; but these are enow, to let him see, that St. Bernards words were more modest then true, when he said, We are not more wise then our forefathers; It must indeed be confessed, that there is no less wise then holy Institutions, are removed from the hands of our Inimicall Ancestors, whereof the Church makes no use at this day; and especially that particular confession, then which now can be ever devised more avaylable for the full knowledge of the state of the Church in all parts of the Christian world, lawfull the retayning of men in their due obedience, and the reformation of their manners whereof the hereticks (though they be in) cannot choose but secretly think (as

*Ibid.*

*Ibid.*

*Ibid.*

Tum demum nostra  
intelligimus bona,  
cumque in pote-  
state habuimus ea  
amissimus. *Plant.*  
*Captivi.*

Concil. Basil.

Papa sententialiter  
excommunicat ap-  
pellantes ad Con-  
cilium, quia ipse  
solus potest quam-  
cunq; rem etiam  
determinare &  
definire. *Vivald.*  
*in Cass. Bulla n. 8.*

ding to that of the Comedian) *Tum demum &c.*  
Then do we begin to know the worth of our  
own goods when we have lost them. But there  
is one main point of wisdom, wherein the  
present Church far transcends their most  
prudent predecessors; The fashion was of  
old, that upon all occasions of weight, Coun-  
cels were called together, whether provincial,  
or Oecumenical, where all businesses were a-  
gitated, there determined, with so great au-  
thority, as that it was the received doctrine  
of the times that the Session of a Generall  
Synode was the highest Tribunal, from  
which there was no appeale; and to which,  
his holiness himself was bound to be sub-  
ject; But now the world hath learn'd ano-  
ther Lesson: Both his holiness, and all the  
crue of his Doctors (the good old Sorbone  
excepted), have fully and peremptorily de-  
termined, that the Pope is above a Generall  
Councell; that he alone can and shall manage  
all the affayres of the Church, decide all  
controversies of Religion, define of all mat-  
ters of faith; that appeales lye from the most  
generall Synode to the Papall throne; that  
the appellants to a Generall Councell are  
liable to excommunication; that the Popes  
tribunal (being one & the same with Gods)  
the onely lawfull appeale is to his Holiness  
better informed; So as now, the large fist of  
his Holiness hath so grasped all the affayres  
of Christendome, that none can fall beside  
it; and how else may we well think them

in

in those hands, that are not subject to error.

Some querulous spirits are apt to complain of the miscarriages of matters of publique administration, at the toleration of foule abuses in the Church Catholique; but it is for want of knowledge of these principles, which our holy Mother doth precisely go upon; one whereof most deservedly is, *Viderit utilitas*; very poorely therefore doth the Chancelor of *Paris* save up that fore, which was even then complained of; *Talia tolerantur &c.* such things (saith he) are tolerated in the Church, in certain pilgrimages, in worshipping of Images, in holy waters, in exorcismes, and the like; which are brought in under a shew of religion that were much better to be omitted; but they are therefore tolerated [*quia non possunt funditus erui*] because they can not be utterly rid, and abandoned.

Wheras the true reason (if he could have hit on it) is that of *Geminianus*. *Error utilis toleratur*, A profitable error is meet to be suffered; This alone is the ground of all those gainful chaffers, that are made at *Rome*, for a world of Indulgences, and dispensations, and drives the rich trade of that inversed Alchymie, of changing Gold into Lead; this teaches them to make advantages even of complaints; In which kinde that of *Honorius* 3d. is very eminent; who receiving from the Clergy of *England* sad exclamations, against

Talia tolerantur in  
... in  
cultu  
F...  
non possunt  
inter  
simpliciter  
relic  
ductum  
sancti  
fio.  
tame  
possi  
erui.  
era  
magica.

Honorius  
ad Clerum  
num fac  
lum Rom  
Sancti

the avarice of the Monks of the Court of Rome, in his own power, confesses, those complain of him as unjust and true; but withall tells us, that all this mischief arises from the poverty of their holy Mother; for the remedie whereof he requires of them the further supply of *twelve* prebends in every Cathedrall, and in every Covent the yearly stipend of one Monk; so the complaynants are eased, as *Plutarch* mule was, which being laded with salt, and finding ease by lying down in the water, by the melting of his burden; was the next time Loaded with wooll, which by being drenched doubled the weight.

Shortly then; whether we regard the marvelous care and vigilance for the preventing of evils, or the rare and singular artifices of acquiring, preserving, increasing the honors and profits of the present world, mother *Rome* is more fit for wonder then emulation:

As for our silly Reformers, how enviously do they (I warrant you) look upon the unmatchable glory, wealth, policy of this great mistress of the world? All dogs will be still ready to run upon that Curie that runnes away with the bone: But where are their cunning countenances, and subtile devices, to eschew their own dangers or to work mischief to their opposites, to advance their own ends, to suppress their enemies? what sly and visor-like pretences have



## The triumph of Mercy.

have they to cozen the world withall? what do they affect but a plaine, right-downe, honest simplicity? as those that pretend to wit enough, when they are stricken on the one cheek, to turn the other; and to say with him in the Satyrist, *Tu pulsas, ego vapulo tantum;* and as the Prophet said of their great Lord and Master, *Sicut ovie ad occisionem;* As a sheep to the slaughter; rather suffering themselves to pocket two wrongs, then to offer one; caring more to be honestly poor, then injuriously rich; in a word, affecting so too much of the Dove, that they have too little of the serpent.



### CHAP. XL.

#### The Triumph of Mercy.

**T**Here is no one thing wherein the Opposites think to finde so much advantage of exception against the Apostolique Sea, as for her unmercifullnesse, and extreame cruelty; which, as it is an inhumane, and (in that regard) odious, so a much more un-Christian disposition; but, in the meantime they little consider, that, as there is a cruel mercy in sparing, so there is a mercifull severity in punishing great offenders. And what offence can be greater, then he-

Q 2

refic?

qui iudicet  
est misericordia  
punitur. August.

Haeretic est crimen  
quod nec confessio  
celat.

Luther. serm. conv.

Erasm.  
Charon queritur  
sylvas omnes in  
Elysii campis  
ita foccitas esse  
comburendis heretico-  
rum umbris,  
ut non suppetat  
lignum cymbae suae  
reclarcie. Coll. v.  
Charon.

ἀλλ' οὐκ ἐστὶν τῷ  
ὕμνῳ τῆς ἀποστολῆς

ἐκδοτικὴ ἀποστολὴ  
ἐκδοτικὴ ἀποστολὴ  
ἐκδοτικὴ ἀποστολὴ

refice) which is of so heinous a nature,  
that (according to the old and well known  
verse) it cannot be though under the sacred  
scale of Confession, be concealed. Well  
then, what though Luther professe, that he  
believes that Rome hath slain an hun-  
dred thousand Martyrs; wherein I hope  
his meaning is to take in Old heathen Rome  
into the number! What though Erasmus  
after his wonted fashion brings in Charon the  
Ferry-man of Hell, complaining that his  
black Barge was now leaky and ready to  
sinke for want of mending; and that there  
was no wood left in the Elysian grove to re-  
paire it, for that it was all spent in the but-  
ning of heretiques! What though there be  
much noise of many horrible murders, and  
massacres of innocent Christians, of the  
Waldenses in the regions of Christendom,  
of Merinians in France; and tell of that  
Tragicall massacre in France, and the Val-  
toline in the world rings of that  
bloody Inquisition; and the upstart  
who are mounted on their *San-benitos*  
Who can stay the clack of  
ill tongues, in the mean time these  
busie talkers, who they exaggerate these  
pretended cruelties, are willing to forget  
that party the waller that hangs behind  
them; and to passe over those horrid per-  
secutions of the innocent Roman Ca-  
tholiques who suffered under their tyranny  
in the reign of Elizabeth; whose bloody  
reigne

*The triumph of Iudas.*

reign one of our Poets celebrated then, in a  
sad Elegie beginning with *subitum mortem*  
*abbi Erganej antimon nondum facta crure?*  
and having compared her with *Isis* and  
*Phalaris*, shuts up, with *ad idem*  
*Omni Teddaria cedat furor Elizabethis.*  
But belike she speeds thereafter. For  
father *Druid* at the press, out of his Pulpit, told  
the people, That he had been a dozen  
yeares exorcising a devill, whom (saith he)  
I never found one day missing till such a  
day this week; the reason whereof when  
I demanded of him, answer was given,  
that he was indeed that day absent, as  
being commanded to attend *Queen Elizabeth*  
to hell. And since that time many  
holy Priests, and fathers of the Societie, have  
saluted Tyburne in a worse fashion, then  
Father *Campion* did, when with Father  
*Parsons* he passed by that sacred Crosse. I  
know their ill-willers will be ready to say,  
they suffered not for religion, but for trea-  
son; and indeed it is true, they might have  
kept their souls within their teeth long e-  
nough, for any violence would have been  
offred them, if they had onely held all the  
supernumerarie articles of the *Roman* faith,  
without the doing of those things, which  
by the Law were declared treasonable (for  
never any man of them suffered for meer  
conscience) but if they will be nibbling at al-  
legiance, and willfully fall upon those pra-  
ctises, which carry in them a forfeiture of  
life,

Who yet fared  
with the od of  
Satan.  
All thence rage  
yeeds Elizabeth.

Dr. reports  
it, who has tellis  
written.

Bombinus in vita  
Campioni.

life; now she thinks it may justly say to them, *Perdite vos ex se*. Thy destruction is from thy selfe: but let every man stand on his own beards end. As for our holy mother, grant that she hath been the death of so many hereticks, yet this is to be said for her, that she hath killed them in love: love to her selfe, that she may not be troubled with them; love to the Church, that it may not be embroiled by them; love to the world, that it may not be infected by them; love to their souls, that their sufferings in the other world may be the lesse, by how much the time of their sinning is shorter. And who can blame her for her so holy intention? as it is wont to be said, that not the deed, but the cause, makes the martyr: in the same rate holds in the inferring of death; the meere killing is not that which deserves either blame or approbation; all is in the cause that merits it, and the mind that inflicts it. *Levi* lost the blessing by the sword, and by the sword recovered a greater blessing; *Phineas* his bloody zeale won both forbearance to *Israel*, favour to his person, and honour to his posterity. In some cases there goes but a paire of sheares betwixt justice and rigour: And mercy and severity may well lodge under the rooffe of one breast.

For example: *Sr. Francis* was a man to whom we may well attribute the title of *Moses* in his time (*Misissimus super terram*)

the

*The triumph of Mercy.*

the mildest man on the earth; as might be proved by many instances: now this holy man was in hand to preach to a great auditory assembled for that purpose, and offering to leane his back against an oke to that end, he espied a number of Ants or Pusnires creeping thereabouts, in compassion of whom, he spake to the people to give way to his sisters the Ants awhile, that they might depart in safety; as he charged them also to do they obeyed, and he straight fell to his work; but whiles he was zealously preaching, there comes a woman with a Cymball in her hand, ringing it so loud that the voice could not but be drowned with the sound, St. Francis being much troubled with that interruption, charged her to hold her hand, & keep silence, she still goes on with her unreasonable Musick, he charged her the second time to hold still, she still persists, the third time he required her silence; when that would not prevayle, he straight sayes, *Tolle Diabole quod tuum est*, Divell take thy own; Up goes the woman instantly, being suddenly snatcht into the ayre, & for ought we know carryed quick to hell; Now you will perhaps think it strange that so much mercy to the Ants should stand together with so much cruelty to the woman, and will be ready to say *Tantians &c.* Is there so fierce choler in a Saint? But we must learne to know a difference betwixt the rage of an holy zeale, and a sinfull revenge; and believe

lieve, that Saints have thoughts, and wayes  
of their own, which they may neither follow  
nor judge of.

Diodor. Sicul. l. 4. c. 1

But as for a *Shewell* of Cruelty, such  
as those of the *Monks of Atores*, who could  
send to their death, and murder themselves  
at pleasure; *Rayillac* and our pow-  
der-plotters, are notoriously guilty of, our  
holy mother condemnes them; I dare say,  
sufficiently, as *Father Garret*, be upon  
that account justified: Some passages of  
cruelty may perhaps be found in some guil-  
ty Convents, as *Beatus* tells an abominable  
story from the mouth of *Matthew Cardinalis*  
*Sedunensis*, who that Counsell might be the  
better kept, related it to a whole Tablefull;  
of Dominicans burying a man quick in  
their cloister; and *Henry Stephen* in his Apo-  
logy for *Herod* can easily furnish us with  
such tales, terrible to be told, and the heads  
and bones of infants found in the walls and  
ponds of old Cloysters speak too much to be  
denied, or concealed; But these are personal  
crimes, not therefore justly imputable to a  
community; although the malevolent will  
be apt enough to say they may thank our  
holy mother for her ill-advised Lawes of  
enforced celibate.

But notwithstanding these calumnious  
imputations, whosoever shall seriously view  
all the carriages of our holy mother, whe-  
ther in her Constitutions, or practises; shall  
find store of mercy in them all.

It



## The triumph of Mercy.

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It shall not repent us, to instance in some particulars, for a tast of the rest.

And first, what a mercifull act was that of the Council of *Toledo* in the time of *Innocent. 6.* That those Lawes and Statutes which are made for the well ordering of Ecclesiastique persons shall not binde *ad culpam*, but *ad penam* onely; somewhat of kin to that favourable construction of *Alc. quinar*, that the Monkes are bound onely to profess, not to keep the rules of *Benedictus*.

What a kinde law is that of *Alexander* the 3d. that for adulteries, and such other sleighter crimes the Bishop may dispense with his Clerks, that they may still, after their penance is done, serve in their former stations; How favourable is that determination, that as for veniall sinnes, we need not trouble our selves in confession with them, for that they are wipt off otherwise? How mild is that sentence that English Catholics sin not in conversing ordinarily with the hereticks though excommunicate? for that though those be notorious heretiques, yet they are not denounced by name. Not to be endless, what beams of mercy shine forth in all these ensuing determinations; That from a veniall sin, not onely a simple Priest in Confession, but a mere Laick out of confession may absolve a man with the prayer of *misereatur*; Yea the Lords prayer or a little asperision of holy water is sufficient; That an excommunicate person if he buried in holy

Confession  
remittitur  
penam  
nam tunc  
Tho.  
asserit  
statuisse  
suos mon  
regula  
non obser  
vare. *Illegitima*  
*Beard.*

De adulterio  
aliis crim  
minora  
Episcopo  
clericis  
post  
penitentia  
suis ordin  
serviant. *Alex.*  
*Episc. Suberit*  
Venialis peccata  
gratia homin  
non privant, ita sine  
confessione remitti  
possunt. *Greg. 146.*  
*l. 1. de missa.*

A veniali potest  
absolvere quicumq;  
sacerdos simplex in  
foro Sacramentali.  
Imo per quemcumq;  
alium secularem  
extra sacramenta  
lem confessionem  
cum deprecatione  
Miseratur tui omni  
potens deus posse  
deleri sanguine om  
nes infra. *Et expresse*  
*reder Victoris in*  
*forma lacram.*  
*Ubi vult. de Excom.*

Defunctus in loco  
sacro sepulchrum  
(scilicet excommu-  
nicatus) non debet  
exhumari ne flagel-  
letur, sufficit flagel-  
lari sepulchrum.

Navar. c. 22. m. 32.

Steph. Anal. c. 7. dub. 2.

Adulteros morte

multari debere

docere, non modo

notoriam injus-  
tiam, verum etiam

hereticam doctri-  
nam esse. Sicut in

apost. ad Cor. 11.

Pentecostes.

Qui dormiendo

violeta fuit aut dum

ebria erat, non

amittit virginita-  
tem, nisi tali animo

ad dormiendum

decubuerit. Candel.

autum. / multum. 1. 2.

de effusione de batifa.

c. 30.

A fortiori non

violat Ecclesiam

pollutio quam

confessarius invenit

patitur audiendo

confessionem. Steph.

D. de visis. Ecclef.

Respondetur 2. Ap-  
pellatione carni-  
um

ludum non inclu-  
dit, nec contra.

Cand. Vivald. de

quodregisimali

ignisio. c. 11.

Forst. Episcopus

pauire Mendicantes habentes plures campanas, com debeant esse contenti una.

Barb. allegat. 109. Gavant. Regulari jura.

ground shall not be taken, nor be  
whipt; it shall suffice. That a man  
be whipt; That a man who is  
married men, if they be married, may be  
buried in holy ground. That a man  
of Interdict; That to hold a man  
punish't with death, is not just but  
hereticall; That a mayd who is  
whiles shee is a sleep, or doth  
not hereby lose her virginity, unless she  
layd her selfe down to such an  
intent: That a Penitent who is  
involuntary pollution, is not of Con-  
fession, sinneth not. That a man

That in some parts, it is full to  
eat eggs and whitt meat, and to  
the head, feet and inward parts, on Sa-  
turday. That Bacon shall be eaten  
flesh; That beggers which are  
famish for want, may in Lent eat  
what they can get.

That every severall Order of Monks  
shall content themselves with their  
That a Bishop may dispense with the  
ularities incurred by any secret crime (except  
murder) but this faculty is reserved to  
those Bishops which live in the countries  
where the Councell of Trent was con-  
voked.

That manslaughter (if altogether  
shall induce no irregularity; and yet so

tender is our holy mother of blood, as that shee hath ordained a Clerk that is in holy orders, shee openeth a veine, and the patient shall dye in phlebotomy, the unhappy Chirurgion thereby made irregular: And which is a greaser proof of her tender-heartedness, the holy Confraternity of the blood of Christ, which are employed to attend the execution of condemned hereticks, may not be suffered to lend light from their Tapers to those Torches wherewith the fyre is to be kindled.

By all which and much more, that might be said, it sufficiently appeares, how graciously indulgent our said holy mother is, to all her children, how gently-severe to small offences, how carefully provident for the supply of their necessities, how averse from the shedding of blood.

As for her opposites, they give her the hearing in all this plea; but they are ready withall to tell us *Bromiande* Apologue of the Birds, and the Fowler: The Fowler in a cold morning caught good store of them, and still nipt them in the head, and put them up; his eyes in the mean time watering with the sharpnesse of the ayre. See, said one of the Fowles how the man pitties us, he weeps to see us taken: Ah, said the other, look not to his eyes, but look to his fingers; there you shall see what pittie we finde from him. And put us in mind of *St. Chrysostomes* letter

*Brom. som. pradic.  
v. executor.*

way of discerning a wolfe from a shee  
is possible (saith he) for the wolfe to  
himselfe with the sheepes skin; so  
cannot defery him; and to imitate  
sheeps voice, so as that shall not be  
him; but look to his chaps, and they  
not deceive you. You shall not finde  
grasse in the wolves mouth, or blood in  
theeps. So then, without more words, let  
the world judge betwixt us, at whose doo  
soever lies the most store of blood spilt  
meere Religion, Let him passe for wolfe  
cruel and unmercifull.

In the mean tyme there is one main ob-  
ledge of unmercifulnesse which they ha-  
ve got by the end, having learned it, as I feele  
pose from the pious Chancellor of Paris  
which I confesse I can neither conceale  
answer; that mortified Pilgrim (as his name  
signifies) would needs be practizing; and  
in those strained numbers hath let fall these  
lines:

Jo Gerson, verba  
supra materiam  
Indulgentiarum.

*Abbas Papa proprio se clavis uti  
Possit, an sint ut pena pio crucis?*

*Cur non concuat loca purgandis animabus  
Tradita, haud obest quia sunt hic*

If then the Pope can of his own free will  
Dispose the Keys: why doth he suffer still  
poor pious souls in lingering pain to lye?  
And in those direful flames unpitied fry?  
Why doth he not quire voyd that horrid  
cell,  
Where souls are purg'd with fire next that  
of hell?

Thus



Proleas praefat.  
F. le culi &c.  
From the Calvinist  
Pratruity good Lord  
deliver us,

ther can it with better musick then to hear  
a fierce Lutheran say, *Libera nos Domine*.  
Look upon the strange variety of sects  
which swarm amongst them; whereof, if  
some be sleight, others are prodigious: as,  
*Anabaptists, Libertines, Shakers, Antinomians,*  
*Socinians, Anti-Scripturists, Adamites, Ran-*  
*gers* and a world of such *Beelzebub* birds  
as these. These mischiefs of error and  
division are the unavoydable attendants of  
their Apostacy from their Catholique mo-  
ther; whose peaceable sonnes hold close to-  
gether, like the scales of Leviathan, insepa-  
rable, impenetrable.

It were indeed an hard case, if they had  
nothing to plead for themselves; I confesse  
they are not to seek for an answer, both of  
Apology and Recrimination; it were a deso-  
perate cause that could finde no Advocate;  
even losers may have leave to talk, though  
to little purpose.

And first, for the Division of the Evange-  
licall Churches following their different  
guides, they would make us believe that  
neither *Luther* nor *Calvin* is any Saint whom  
they worship: that they hate to say, I am  
*Paul*, and I am *Apoll*'s: that they scorn to  
be called either then *Christian* for a name,  
and *Catholique* for a surname; that they  
justly respect those Worthies as brethren;  
but should not, without much indignation  
heare them called their Fathers or masters.

That for the division of *Rodes* there are  
great



going thoughts of hearts: that they can close  
ment those breaches which they cannot  
make up.

That their prayers and tears shall not  
be the perfect union of all honest and  
pious hearts; and we may believe them  
in the mean time, they would  
that those quarrels are not  
themselves, though overhainous  
words are more  
spiritual affray then substance  
that none of those litigious  
points touch upon the foundations of faith;  
well hope, notwithstanding  
to meet with other  
in heaven and can say to the most rigid op-  
ponents, as *Optatus* said of the *Donatists*. Ye  
may choose whether you will be our Com-  
panions, but ye shall be our brethren.

As for those other wild Sectaries, they  
professe so hold them as no other than so  
many mad men, broket out of Bedlam; and  
tell us that the Church of England makes  
account of no other interest in them, then  
a man makes of those Vermin which breed  
out of his excretations: Lice, or those  
Asterisks which are apt to grow in his most  
private parts; and it were well if they  
shifted off; so. But these frantick whimsies  
could be and their craned authors will not  
be shaken off with so much ease.

Besides they tell us there may be peace  
not worthy to be hearkned of.

College eritis si  
vultis, fratres eritis  
si non vultis.

*conmercia culpa.* Combinations in mischief makes robbers and rebels too firmly unanimous; That there is not more peace at Rome then in Hell it selfe; even that kingdom of darknesse, if it were divided in it selfe (as our Saviour tells us) could not stand: And on earth the wildest beasts, as Beares, Lyons, Tygers, agree wel with those of their own kind; And on the contrary there may be good musick in discords. The Prince of peace had never professed to come down with a desire to send fire and sword upon the earth, if those were not in some cases both necessary and usefull. If in the secret commonwealth of a mans own bosome there be not an intestine war, there can never be a true and firm peace. And the old rule is, Better a just warre, then an unjust peace.

Further, they tell us it is no news to finde divisions and quarrels in the Church of God; for when (say they) was it ever otherwise since the two first brethren til this present houre? (X was) there needs no heathenish fancy of *Priestdomites*, to maintain the broyles of the first world; from the same loynes was that hostility raised, which so much infested the holy seed. It was a fiction in the Heathen Poet, that *Discord* took it ill she was not called to the banquet of the Gods; so as onely in heaven she is not to be found; but to the banquet of men she will be sure to come unsent for; and to presse in so force.

forceably, that it is not truth of Religion that can shut her out: when God had but one visible Church upon earth, thither shee crowded in; and would be entertaynd (*malgri*) in the unhappy division of the Ten tribes from the two; Immediately before our Saviour, she thrusts into the families of *Sannai* and *Hillel*, the two great Masters of *Israel*, and there raysed no less then eighteen quarrells, and that not without blood; In the time of Christs being on the earth, she prevailed so farre, as forcing her selfe upon the Jewish Church, she set five several Sects by the eares amongst them; After our blessed Saviours resurrection she shouldered into the Christian Church, rayning therein threescore heresies before ever *Constantine* blessed it with a Generall Councell; although (as happy was) it pleased God so to order it, that by provinciall Synodes, in the meane time, she was thrust out by head and shoulders; And since that time, how overwell she hath sped, the world is too ineuallent a witness: Neither was she less busy in the Heathen world; So as *Themistius* justly pleaded to the Emperour (objecting the differences maintayned amongst the Christians) that their number, was not considerable in comparison of severall sects of *Philosophers* (the Divines of those *Pagan*) and their opposite opinions: And wise *Seneca* could justly say, that the Clocks would sooner agree then the *Philosophers*: So as they

they are not alone in this jarring condition. Nay they are so bold, as to tell us by way of recrimination, that they fear, it will prove that their Roman Censurers are somewhat like to Barbers, which can with ease cut other mens hayre, but cannot polle themselves; and to this purpose, they tell us two shrewd tales; but we may choose whether we will beleve them. The best of it is, they are no points of faith. The one is, that the Romanists halt on their own fore, being themselves guilty of what they taxe in others. The other, that the Courses they take to hold up their pretended agreement are such, as make their hollow concord not worth boasting of.

For the first, they lay (whenas we twie them with our Quakers and Ranters) That they have been themselves infested with an wild cattell as ever the Protestant Church was; For instance, they tell us of the *Fratricelli* Friarlings, or *Frater de pauvre vita*, as they were called, which had their beginning in the parts of Italy, in the time of Pope *Benedict* the eleventh; and, *Albert* the first, Emperour whose doctrine and practise was to allow, and use promiscuous beastliness; The manner whereof was, that they drew together such handsome women whom they had seduced, both widowes and virgins into some secret roomes for the purpose; which done, their Priests and Clerks barring the doores, for a faire colour of their villany

Fraticolus Catal.  
hæret(v. Fratricelli.

villany, began to sing holy hymnes; after which, about midnight, their Priests with a loud voice admonish't them to go two and two together, a man and a woman; and invoking the holy spirit to fall into carnall copulation; which was no sooner said then the candles were put out, and every man took that woman which was next him; and if it fell out so, that a woman upon that coupling, conceived; the infant when it was borne, was brought into the roome; and so long posted over from one hand to another of their Priests, till it should expire; and he in whose hands it dyed, was to be accounted their high Priest. These abominable practises were accompanied with no less wicked opinions against propriety of goods, against Christian Magistrates, against the soules vision of God till the day of judgment, and divers other of the like; Neither were these monsters of men and opinions pent up in a Corner, but (as is confessed by Pope John 22. in his extravagant) were spread farre about, both in Italy and the Island of Sicily and other places, [*sub habita nove religionis*] as is there confessed; the founder of which odious sect was one *Hermannus* an Italian, by the same token, that having been solemnly buried in *Ferrara*, and honoured devoutly for a Saint, he was twenty yeares after, by the command of *Bonifacio* the eight taken up and turn'd (what remain'd of him) to ashes.

Præcol. de Hæres.  
Hermannus.

S 2

They

Gregorii 10. tempore  
sc. anno 1275.  
emerferunt ex Italia  
Flagellantes hereti-  
ci incerto auctore  
qui per Germaniam  
& Galliam vagantes  
se Flagellarunt.  
Tenebant neminem  
salvari nisi sanguine  
proprio flagellis ex-  
cusso baptizaretur.  
Sec. Binius ex Strabone.  
Prateol. Tit. Fla-  
gellantis.

They tell us of the sect of the Flagellants, or whippers, which arising in *Italy*, diffused themselves into *France* and *Germany* in the time of *Gregorie* the tenth, Anno 1273. Many whereof (as *Carion* tells us) about the year 1343. came to *Spire*, on the day of their publique diet, making great ostentation of sanctimony, (much after the Anabaptists way as *Bratsolus* describes them) who, under their red crosses and bloody skianes hid black hearts; which appears by their wicked tongues in crying downe baptisme of water, as utterly annulled and changed into a baptism of blood; In decrying the holy Gospel, as upon the coming in of their sect, useless, and utterly frustrated. Lastly, in admitting of the free licence, and non-obligation of oathes, according to the damnable rule of the *Priscillianists*, *alioquin* on *Jura*, *perjura*, *secretum* prodere noli.

Swear and forswear, say and unsay;

Thy secret never do bewray.

They tell us of a worse sect then both these, the Templars; who, as *Prateolus* tells us out of the historie of *William* Archbishop of *Tyre* being as few in number, as holy and charitable in profession (as being (under the three vows) in the nature of Canons regular) grew after to be great and numerous; three hundred Knights in that Covent richly endowed in all parts of the Christian world; but being over pampered with prosperity (as *Moses* saith of his *Jafarim*) they

Prateol. Hæref. Tit.  
Templarii.



they waxed fat, and kicked; and forgot God that made them, and slightly esteemed the rock of their salvation. I abhor and tremble to speak or think of those flagitious acts, and those bellish heresies, wherewith they were charged by Pope *Clement* the fifth, by whose decree, together with the sentence of the General Council at *Vienna*, consisting of 400 Bishops in the year 1311. at the earnest instigation of *Philip* the faire, King of *France* they were condemned to be burnt, and the whole Order, (after it had stood 300 years) utterly extinguished for ever.

Yet, as if it were possible for ought under heaven to be more vile than the forementioned enormities they tell us they could present us with more dangerous and more pestilent sects then these; namely, the authors and abettors of that everlasting Gospel which was set on foot by the *Benedictines* and *Franciscans*, about the year 1255. whereof our *Chaucer* thus:

*For they through wicked invention,  
In the year of the Incarnation  
A thousand and two hundred years,  
Five and fifty, sinder no neer,  
Broughten a book with sorry grace,  
To your ensample in common place,  
That said thus, though it were false,  
This was the Gospel veritable  
That from the Holy Ghost was sent;  
If it were it worthy to be sent.*

There are some authors who think they were unjustly proceeded with in such rigour. But *Papa Clement* 5. in *Bulla condemnatoria ordinis edicis clausulam. Quaquam de jure non possumus, tamen ex plenitudine potestatis dictum ordinem reprobanus.* Bin. ex *Thoma Walsingham*.

*Geoff. Chaucer* in the *Rom. of the Rose* fol. 163.

This

Prateolus de Hæref.  
Tit. Joachim.

The Rejoynder of  
P. Singe to Malconi  
ex Henric. Erphurd.  
Chronico et Eyme-  
ric. Director. In-  
quisit.

Prateolus. Hæref.  
Bernard. Luxembu-  
ry.  
Concil. Lateran. a.  
sub Innocentio.  
Can. 2. actor.

Alphonſus a Caſtro  
l. 3. adverſ. hæref.  
l. 3.

This Gospel (which was so far from ever-  
lasting, that it was now long since buried in  
silence, for shame of the world) was the  
damnable doctrine of that cursed Calabrian  
Abbot, *Joachim* (a monk of the order of Saint  
*Benedict*) which *Prateolus* in favour of the  
Author (as willing to smother) minces with  
the name of fables onely: but such fables  
they were, as professed to destroy all Chri-  
stianity; disparaging the blessed Gospel of  
our Lord Jesus Christ, and his sacred person  
no lesse; some particulars whereof were no  
other then these following: That the ever-  
lasting Gospel exceeds the doctrine of Christ;  
That the new Testament is to be annulled.  
That the Gospel of Christ brings no man to  
a perfect state; That another Gospel, and  
another Priesthood was to succeed the Gos-  
pell and Priesthood of Christ; the whole  
drift of it being to advance the contempla-  
tive, that is the Monkish life instituted by  
*Benedict*, above the active set forth by Christ  
and his Apostles. Not to meddle with the  
hereticall doctrine of this unchristian Abbot  
concerning the Trinity, in opposition to the  
Orthodoxy of *Peter Lombard*; it shall suf-  
fice for the shutting up of this odious point,  
to tell you from *Alphonſus à Caſtro* of the  
three states of men fancied by this *Joachim*;  
the first, the state of the flesh, from *Adam* to  
Christ; the second, a middle state, betwixt  
flesh and spirit; from Christ to St. *Benedict*;  
the third, which is all spirit, from St. *Benedict*

to the end of the world; and this is that state of perfection which himself with the Monks of that Order set forth to the world; This is too foule you must needs confesse; but the opposites will yet tell you the worst part of the tale is still behinde; and will needs perswade you that this Atheous and blasphemous whimsy did not content it selfe to creepe into the obscure cells of Monks and Friars, but presumed to climbe up to St. Peters chayre, and there to finde both harbour, and protection; for when the Divines of Paris justly resenting the shame, and perill of these diuinish conceits, did seasonably beate their speeres against them with a zeale

the wicked Monks  
 Alexander the  
 such favour,  
 fiercely  
 censuring  
 as perillous and detestable;  
 and praising  
 minded vo-  
 yet more, sending them to  
 of Inquisitors of hereticall pravi-  
 by his Beatus, de sancto  
 investiture against those holy  
 Orders.

*castro, nam torvis, vexat censura columbas.*  
 The more scape, the Doves must pay for all.

they say they could tell us of  
 the of Aragon, of Thomas Campa-  
 nella, of Matia de Valentianor, lastly of Posa,  
 and Antonius Sanderellus of late (if we may  
 beleeve

believe *Alph. Vargas*) strongly abetted, the one by the great ones of *Spain*, and both by Jesuites in their foule and highly-prejudiciall opinions; In all which and more of the like kinde, (which they say, if need were they could produce) they doubt not to finde a most parallel to the worst of their Quakers and Antinomians; And for their more sober disconcordants, whose number and quality is over aggravated (they say) by their adversaries, they think to match them at least, if not to exceed them farre, in the score of Roman divisions; for which purpose, they send us to *Cornelius Adu*: the famous Bishop of *Bitonto*; who speaking of the sensible degeneration of their Divines, addes *Hinc sexcenta, &c.* Hereupon (saith he) have risen up six hundred sects, Thomists, Scotists, Occhamists, Albertists, Egidians, Alexandrists, &c. Or if this will seem to be but a phrase of Oratory; they stick not to tell us of three hundred severall contradictions of opinions amongst their Divines confessed, and reckoned up, on severall occasions, by Cardinal *Bellarmin* himselfe in the specialties of the Controversies handled by him; whereof not a few are of very high importance; which may perhaps be one reason why those volumes of his, are not so vendible at *Rome*, as in *Pauls Church-yard*; Neither is there any one point of difference betwixt us and them, wherein they do not differ amongst themselves. Onely herein

Cornel. Mus. in  
Rom. 6.

humble, they say, to the conference; The  
 Romans have the time and opportu-  
 nity to quench that fire which leads, which  
 burneth, or other direction of authority,  
 hath failed to grow more flame. Besides  
 these small quarrells amongst the mem-  
 bers, they add us of the real quarrells betwixt  
 the separated heads of the Romish Church;  
 namely (if need be) the severall schismes  
 that have falne out amongst them (some-  
 times two, sometimes three Popes at once)  
 continuing for many years together; So  
 as they say, as much by revelation (as  
 German Luther saith) could say, This  
 is *Petrus* head of the Church.

But (say they in the second place) yield  
 we that there is calmer weather, and more  
 visible peace at *Rome* then in other regions  
 of the world; they answer no whit at all the  
 better, but say the worse; since it proceeds  
 onely from the unjust principles of their Ty-  
 ranny. For first, to be sure to keep their  
 people from fighting, they keep them al-  
 wayes blindfold, not suffering them to have  
 any glympse of light either from Scriptures,  
 or conferences, or their own authors; *An-*  
*drewe Carolostadius* was a doctor of eight years  
 standing, ere he read the Bible; and what  
 courses are taken to restrayne Layicks from  
 reading of that perillous book, hath been in  
 part intimated already: Under no less pe-  
 nalty are they kept from agitating any con-  
 troversie of Religion in private discourse,

Luther. firm. Conviv

T even

ir E<sup>l</sup>w. Sands his  
elation.

Congregar. Concil.  
a Junii 1629.  
Gavarr. Tit. Conc.  
Trid.

Sir H. Wottons letter  
to Anonymus.

even though they be learned, and able to rule those edge-tooles; & upon the same account those Catholique authors, which do but relate the opinions and arguments of Protestants (though with the strongest confutation) are not suffered to be exposed to publique sales; on the same ground also it is, that all Translations of the Council of Trent into French, and other languages are absolutely forbidden.

Secondly, the extreme cruelty of the Inquisition is such as inforces silence amongst all those that live under the Roman subjection; and makes them according to the Counsaile which *Alberto Scipioni* an old Roman Courtier gave to *Sr. Henry Wotton* to keep *Gli pensieri stretti*, which is ingenuously Confessed by the Archbishop of *Spalata*; telling *Suarez*, that divers sects of the Romanists would fly out, (*nisi illos ignis et securis in officio detinerent*) if fire, and the axe did not keep them in compass; It is not therefore out of pure good will, but out of starke fear that *Rome* is unanimous; since we upon sure intelligence know that there are many thousands both in *Spaine* and in *Rome* itself, that dare onely with *Nicodemus* come to christ by night, whose hearts are Evangelicall whiles their faces are Pontifician.

Lastly, They would sayne bear us down, that if there be lamentable breaches in the church of God, we may thank them for it; for would ye (say they) have yielded (when there



there was just complaint of the abuses and errors crept into the Church, and the store of tares sowne in Gods field while the Husbandmen slept) to have had timely remedies applyed, by a free and General Councell, the whole Christian world had been happily unanimous; whereas now, by your guilty avernesness from that soveraigne meanes of cure, out of a stomachfull, and proud unwillingness to forget any jot of your ill-acquired usurpation, the severall Limmes of the Church are miserably torne from each other, and all (if their challenge could be made good) torn from the head; wherein we shall not need to appeal to any other judgement, then that of honest *Cassander*, whom two Emperors thought a meet arbiter of the differences of the Church; *Neq; unquam credo &c.* Neither had there I verily beleieve (saith he) been any controversy amongst us, concerning the external unity of the Church, unless the Popes of *Rome* had abused this authority to a certaine kinde of domination, and out of their own covetousness, and ambition, had raised it up beyond the bounds prescribed by Christ and his Church; Thus he ingenuously, as being bribed on neither part; so as it plainly appeares the Rabbits skin had comne off clearely, and smoothly, if it had not stuck at the head.

But they plead colourably for themselves, As it is a strange cloth that will take no dye; But when all is done, the successours

Cantic. 6. 13.

sours both of *Peter* and *Asaph* have peace  
in their territories; As for the Protestant  
Church, there is nothing to be said to or for  
her, but *Return O Shulamite*, return, returns  
and, What will ye see in the *Shulamite*? as  
it were the company of two armies.

FINIS.

Reader, it is rare to see Books come forth  
without Errors, This hath been very un-  
happy in the margin especially. These  
are quickly found, and easily corrected.

IN the Index, Non, Presbyter, read Presbytero. p. 7. marg. et  
nullus mortalium, read in nullis mortalium. p. 11. marg. read papa  
est frater noster, alioqui diceretur, pater meus, vel pater mi.  
p. 14. marg. Episcopatur, Episcopatus. p. 16. Conformitare, Confor-  
mitatum. p. 24. marg. Clerico, Clericus. p. 30. marg. defectum, de-  
fectuum. p. 35. Loyola, Loyola. p. 37. marg. utperat vixerat. p. 37.  
dan Constantier, Constantine. p. 43. nedam, nedum. p. 49. read  
Carthusianus de 4. noviss. circa Kelleri nostro. p. 62. read ex lib.  
sacr. Ceremp. p. 76. sacerdos, sacerdos. p. 86. Competente, compe-  
tenter. p. 87. nisi, nisi. p. 94. Coopertarium, coopertarium.  
p. 104. Apostolica, Apostolica. p. 106. Eleemosyna, Eleemosynas.  
p. 113. Cabant, Gavantus. p. 117. previncia, provincia. p. 129.  
Sabernitan, Salernitan.